

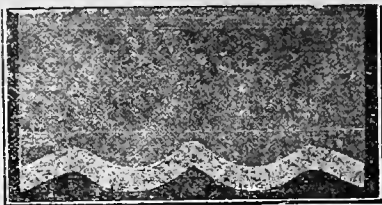
# THE Juvenile Instructor

VOL. 59

FEBRUARY, 1924

NO. 2





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### THE JUVENILE INSTRUCTOR, Vol. 59, No. 2

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## WORDS OF LINCOLN

No man is good enough to govern another man, without that other's consent.

My early life is perfectly characterized by a single line from Gray's *Elegy*: "The short and simple annals of the poor."

The Lord must love the common people—that's why he made so many of them.

I am not ashamed to confess that 25 years ago I was a hired laborer, mauling rails, at work on a flat boat—just what might happen to any poor man's son.

Die when I may, I want it said of me by those who know me best, that I always plucked a thistle and planted a flower when I thought a flower would grow.

When you have an elephant on hand and he wants to run away, better let him run.

I don't know anything about money. I never had enough of my own to fret me.

You can't put a long sword in a short scabbard.

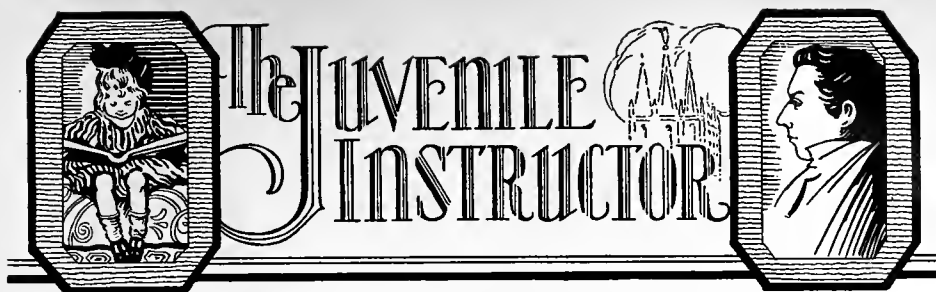
When you can't remove an obstacle plow around it.

In law it is a good policy to never plead what you need not, lest you oblige yourself to prove what you cannot.

You will never get me to support a measure which I believe to be wrong, although by doing so I may accomplish that which I believe to be right.



**JAMES TAYLOR AND AGNES WHITTINGTON TAYLOR**  
Father and Mother of John Taylor, Third President of the Church  
of Jesus Christ of Latter-day Saints



Vol. 59

FEBRUARY, 1924

No. 2.

## Mothers of the Latter-day Prophets

Agnes Whittington Taylor

*By Susa Young Gates*

One of the great leaders of the Church of Jesus Christ of Latter-day Saints was President John Taylor, friend and close associate of our beloved Prophet Joseph Smith—himself almost sharing the martyrdom of the Prophet. He was a tower of strength, not only to the Prophet in the days of the founding of the Church and its institutions, but he was likewise a massive pillar in the structure of civilization which was reared by this Church in the Valleys of the Mountains.

His mother was eminently qualified by character and inheritance to carry under her heart and build the vigorous body of her majestic son.

Agnes Whittington came from the famous historic line of Whittingtons, the first Mayor of London belonging in the family line. She had wonderful courage and resolute will. Her strong personality was clothed in majestic frame, while her strong features were softened by understanding eyes which indicated the depths of sympathy welling up from a noble heart. Her sense of humor never deserted her, and that happy faculty tempered the rigors of her will while her profound religious belief mellowed all her associations with her revered husband and children.

The following sketch was printed in

the *Deseret News* at the time of her death, November 15, 1868, and while there is much of history and less of individual family life in the recital, one easily discovers the character traits belonging to this queenly Mother in Israel

“Agnes Taylor was born on the 22nd of August, 1787, at Pooley, Westmorland, England. In the year 1831, in the company of her husband and children (excepting one son Elder John Taylor, who remained in England one year after them to complete his apprenticeship) she emigrated to Canada and settled in the neighborhood of Toronto. Elder Parley P. Pratt carried the glad tidings of the restoration of the fulness of the Gosepl once more to the earth, to Toronto, and while there baptized John Taylor, who was then a preacher of the Methodist persuasion. He soon communicated the principles to his parents, and having received the Priesthood under the hands of Elder Pratt, he had the pleasure of leading them forth into the waters of baptism. This was sometime in the year 1835, probably in May. From Canada the deceased and her family emigrated with the intention of joining the Saints in Missouri; but when they reached its border, they were turned back by the

mob, who were then engaged in plundering the Saints and driving them from that state. The family moved to Quincy, then to Warsaw, and afterwards moved above Nauvoo to the vicinity of a little town called Oquawka. While they lived here they had the honor of sheltering the Prophet Joseph under their roof at the time when he was under the necessity of secreting himself to prevent his enemies from kidnaping him and carrying him off to Missouri. This was a cause of lifelong pleasure to the deceased. She highly appreciated the confidence which he reposed in the integrity of her partner and herself in selecting their residence as a place of retreat at a time when he was menaced by great danger. Her friendship and the teachings which she received from him during those days were among the most pleasing recollections of her subsequent life.

"After the Prophet Joseph's death, the conduct of the mob was of such character as to leave no doubt as to their intentions. It was plain to be seen that they were determined not to let any Latter-day Saint remain in that country. The Saints had either to abandon their religion or take their exodus from the soil of Illinois. When this became apparent, the deceased and her husband moved into Nauvoo, and made their preparations with the rest of the Saints for their departure westward. The winter of 1846-7 she spent at Winter Quarters, and in the Spring of 1847 she moved, in the company of her husband and all their children who were in the Church, to this valley, where she has continued to live up to the time of her decease.

Deceased was always of a buoyant, hopeful and cheerful turn of mind, and deeply religious withal. She took great delight in her religion, and until last Fall, when she was prostrated by a severe sickness, her presence was rarely missing at meetings, no matter how stormy the weather might be.

Until she had that sickness she was remarkable for her sprightliness, energy and strict attention to business, and the weight of years sat as lightly upon her as upon many who were not half her age; but since then she has visibly failed, though her mental faculties were not impaired. During her sickness she maintained her cheerfulness and equanimity. Death had no terrors for her, and his approach could not destroy her happiness. She knew in whom she had trusted; He had never forsaken her, and in her last hours He sustained and comforted her. She fell asleep calmly and without a struggle, and her face, in death, wore a peaceful and happy smile.

"She has left a husband, who is four years her senior, and who deeply feels the loss of her who was the wife of his youth, and four children—John, Elizabeth, Agnes and William—in this



PRESIDENT JOHN TAYLOR

country; and a son, James, in Canada. The funeral ceremonies were held at 10 a. m. today in the 14th Ward school house. The house was filled with the relatives and friends of the deceased. President Geo. A. Smith and Elder Joseph F. Smith delivered appropriate addresses on the occasion. She has left behind her numerous descendants and a large circle of friends who will miss her society. But there is really no cause for grief; her life has been well spent, and she has died in full assurance of a glorious resurrection."

Old residents recall with vividness the sturdy figures of Brother and Sister Taylor.

She was an excellent house-keeper and brought with her to the Valley many famous English recipes which

were made use of for the delectation of her loved ones.

One of the grand-children, now white with the years of activity, remembers that she always had a task awaiting his call, but this task was always rewarded with some of her famous cookies or better still a piece of bread and molasses.

She was a woman of keen business acumen, and through her energy and thrift accumulated means to build a row of two story houses on the corner of West Temple and South Temple streets.

Agnes Taylor was born to be the mother and grand-mother of Prophets and a true and valiant wife, mother and pioneer.

### Her High Compliment

Miss Toman had told the Sunday School superintendent that she meant to give up her class of boys. "I am convinced that I am not a teacher," she said. "I have done my best, but it seems to me I have made little impression. Of course I love the boys, but they are so unresponsive, so trying at times!"

But the superintendent persuaded her to keep on. "Even if your teaching is wasted, which I do not admit," he argued, "the life you have lived before those boys has not been wasted."

The truth of that remark came to her in an unexpected way the very next Sunday. The class were talking about heaven and how they should feel to find that someone they loved was not there.

"Suppose we think of it this way, boys," she said. "We have been together as a class for some time. We have been good comrades, good friends; we have had good times together. Suppose we got the class together in heaven and found three or four missing. You know how you would feel. Can't you see how im-

portant it is that we live, each and every one of us, so that we'll all be present when the class meets in heaven?"

The boys were looking at her with serious, wide eyes.

"That applies to me as well as you," she went on. "It is just as important that I live so that I'll be sure of meeting you in heaven. Suppose all the rest of you met up there; suppose you were all present but me. Suppose you hunted everywhere for me and couldn't find me. What would you think?"

The serious look on their faces deepened. It was Jim, the noisiest, the most trying and seemingly the most unresponsive of them all, that answered the question. "We'd know, Miss Toman," he said earnestly, "that you hadn't died yet."

The other boys nodded agreement.

It was half in laughter, half in tears, that Miss Toman told the superintendent about the incident. "I wonder," she said, "if I'll ever receive a finer compliment than that!"—*Youth's Companion*.

## Concerning Claire

*By Ruth Moench Bell*

### CHAPTER V

They were all at the station to meet me. It was simply glorious to see them. Baby Annette, now four years old, was dancing up and down. Larry and Jack, almost big enough for long trousers, looked as pleased and manly as possible. Darling Daddy had a smile so proud and happy on his face. Dearie, dearie Mama looked the gladdest of all. And even Lottie and Adelaide were delighted to see me.

Annette grabbed me about the knees while Mama was squeezing me in her arms and Larry and Jack were pumping my arms up and down. Daddy waited till the last and then held me in his arms such a long time. And Lottie and Adelaide kissed me as if I were their size; and the first thing they said was: "Why, she's grown up. Look at her." And I'd only been gone two weeks.

They walked home with their arms about me and even invited me to walk to town with them after supper. So you see "All things come round to him who will but wait."

Just the same it was sad coming home and knowing we were going away from it. I wouldn't get to see the fall in the old place. When the gooseberry bushes were bare and the peach trees and apple trees were nothing but bare twigs, I wouldn't be there to enjoy them and wander down by the orange and peach trees and eat the half ripe and icy cold peaches. And I couldn't stand in the crotch of the old tree and eat peaches and look over to the mountains and see the soft haze that covered them like a veil.

Larry and I went around and said goodbye to everything. The sourdock weeds, with their oddly shaped little red flowers and long, smooth, green leaves that taste so sour and good, were gone; but the old sand-burrs that

have such an annoying habit of sticking into bare feet, were still there. They have a kind of sweet odor, so Larry and I smelled them goodbye and almost stuck one into our thumbs, just to show them that we hadn't any hard feelings against them for the times they had stuck in us.

Larry and I are like the vine that used to grow over our porch. We know now just how it felt when Daddy was making changes in the house and had to move it a little. He handled it as tenderly as if it could feel. And I know now that it did. He unclasped its fingers, I mean its tendrils, ever so carefully. But some of them broke off and were stubby at the end and others poked straight out as if they didn't care any more what happened, if they had to let go their hold. I know now they loved the brick wall and the column they clung to. That was why the tendrils reached out and clung to everything they could touch. And the vine grew as high as it could so it could look over the roof and down the street and across at the mountains.

We needed a new porch and after it was finished, Daddy stretched wires to encourage the vine to grow and curl around them and climb again. He even tied it snugly to the porch but it never would cling again. We watered it and dug around its roots and Larry and I spent most of our time squeezing its tendrils around the new wires but as soon as we let go they opened out again. And though it grew taller and taller and the little new shoots at the top took hold with a right good will, those that had once let go never clung again.

It is harder than that on Larry and me. Something in our hearts, like little, live tendrils reached out and curled around every least thing on the

place. We twined around the gooseberry bushes and the red-currant bushes, the fall and spring peach trees, the blue plum tree, the old apple tree that had a limb we could ride horse-back on or skin the cat on, the alfalfa patch we loved to run and hide in, the sandy hill where we dug cellars and tunnels and caves.

Spring was so lovely when the purple foxgloves came that kept so close to the earth and had funny shaped, light-colored leaves, and then when the apple, plum and peach blossoms came, and the lovely pink and white primroses. I always meant to carry a bouquet of those wild primroses when I got married and I wanted a frock of dotted white Swiss, only the primroses get wilted so soon after they are picked. Now I suppose I can only have something common like orange blossoms or roses like other brides I read about.

You can see that for Larry and me it is harder than it was for the vine because vines cannot smell and taste and see. They can only feel, I suppose. Now that we have moved away, I can see that there must have been a soft, magic mist over everything on the old place, like the fall mist over the mountain. It made everything wonderful. You could imagine all sorts of delightful things about what was under it. Here everything is bare and common. You can see exactly what it is so you don't need to fancy.

And then every weed and flower and fruit had a special scent of its own and even the sand-burrs had a fragrance that you had to smell twice to find. And it was all magic fragrance like the magic mist. One whiff of one odor could waft Larry and me away into some enchantment that was hard to come out of, even when they called dinner.

And everything had a taste of its own. Larry and I tasted every thing, so we knew. We tasted the sourdock leaves, that were juicy and sour and

stringy as string beans, and the alfalfa and its blossoms. We tasted the peach blossoms and the plum and apple blossoms and even the currant blossoms before they turned into fruit and the peaches when they were hard as marbles and the stones were soft. We even tasted the gummy sun-flowers.

Everything is beautiful in this new place. The house is big and handsome but it is too close to the street. You don't have to run down a walk to look out. And people live to the right of us and the left of us and the back of us. They are all around us.

Annette is the one Larry and I pity; because she will have to see people instead of fairies. There were places all over around the old home where fairies could hide and peep out at one. They might be deep down in the bushes or in the over-grown vines and leafy trees. No fairy could possibly linger here. They couldn't hide in the grass. It is shaved so close there is no place to hide; and they could never tell when a lawn-mower might come clattering over them and maybe clip their clothes, even if it did not get them. And I know they don't like noise.

And if they hid in the hedge the gardener might come with his great shears and snip at them and catch their gauzy wings or tripping feet.

Larry and Jack say they miss most the places where they supposed bears must have lived, the caves and big rocks. Here there isn't a single hole for a bear to hide in. So we can't help feeling sorry for Annette.

And we buy fruit in bags and it doesn't smell or taste as it did on the tree when we could choose from a whole tree full and find one choice one higher up and another way out on a limb and jump for it.

But the High School is wonderful here. And Lottie and Adelaide are in love with the big city already and having a great time. I shall like it

very much better when I find a real chum like Katherine, Jennie or Gladys. Things *do* happen in a big city and maybe something wonderful will happen to me. A rich aunt might send for me to come and live with her and send me to a girl's school, like they do in books; or I might develop a talent for something and become famous. I'll just wait a while and see.

\* \* \* \* \*

It seems shamefully reckless and extravagant to drop four whole years out of a person's life or step over them with four league boots or sleep through them like Rip Van Winkle. But there is no other way to do. The fact remains that four and twelve are sixteen and that is what I am now and how I got there is hard to remember. Nothing happened except High School and a few things like that.

I have given up all hopes of getting into a book even. Who do you suppose had a rich aunt that sent for her? It was Adelaide. She was an aunt on her father's side so there is no chance of her sending for me, also. She sent for Adelaide because she heard that Adelaide was getting to be very pretty and she loves to have young people around her. Adelaide is to go into society and have gorgeous gowns and ride in limousines and be a belle at fine parties.

And who do you suppose turned out to be famous, that is we expect her to be famous? They all say she has an unusual talent. Well, it was the one that Ernest Landness danced with. And she is to be an artist, all her teachers say, and paint wonderful paintings that the world will remember. It is Lottie and we are all tremendously proud of her.

I don't believe I would care to be famous and I know I would not care just to spend my life at dancing and tea parties and changing from one fine gown to another. It is lots more fun to be in a play at the High School. Will Stanley is in the same play. And

he has the most beautiful black hair and eyes and wears the most stunning hats, big cow-boy hats, only more genteel. He has dashing, romantic ways. One could imagine him doing like Young Lochinvar. I feel queer every time I see him or hear his step or even think of him. I get a sort of smothery feeling around my heart.

Mama won't allow us to go out with boys till we are eighteen. She says it makes a girl old too soon. They grow up too suddenly or get married too young. So I can't go out with him. But he comes right to me as soon as he gets to rehearsal and everybody notices that he does and tries to tease him but he doesn't care a bit. He just admits it and boasts about it.

Will has quit High School but they still have him in every play if they can. He make such a dashing villain. He is a stenographer somewhere down town.

I passed the National Bank Building today. And I was thinking so hard about Will that I did not hear him cough to get my attention. Pretty soon a nail, seemingly from nowhere, hit the sidewalk just in front of me. I looked up to see where it had fallen from and there was Will looking out of a window. He caught up his hat and caught the elevator and pretty soon he was walking beside me. He said there was a lull in business and the boss let him off.

It was a beautiful day, one of the first warm days this spring. We walked and walked miles and miles. There was no park nor any place to sit down so we just walked and walked. The play is over now so this is the only chance I have had to see Will for some time.

\* \* \* \* \*

I was crossing the street today, thinking of Will Stanley when all at once, right in the middle of the street someone met me and stopped right in front of me so I had to look up. And it was Will and he met me on purpose. And all he said was: "I'm going away

in the morning. May I come and see you tonight?"

I was so startled it took the breath right out of me. I said, "Yes," and then he was gone.

What do people do when young men come to see them? And what shall I wear? I bought a bottle of crab-apple b'ossom perfume. I thought all ladies wore perfume when gentlemen called on them. But I don't like it at all. It makes me feel faint. It is like the magic of the perfumes of the things on our old place. One whiff wafts me away and sets me thinking of Will and I can't think of any one else.

What will he say and what shall I say and how will it seem to have a real man to call on me instead of Lottie? I can hardly wait and yet I dread the time to pass.

"Will Stanley is coming," I whispered to Lottie after I reached home and beckoned her into the bed-room.

"What do you mean," she gasped, catching me by the arm.

"He is coming to see me."

"To see you," Lottie murmured with interest. "Why does he want to see you. He is going to be disappointed, I'm afraid. Mama won't let him in."

"She will have to. Oh, please, Lottie, help me to get her to let him come. He is going away, perhaps forever, and he wants to come just this one time. I bought a bottle of perfume."

"What kind?" Lottie was again all interest.

"Crab-apple blossom. Do you like it?" I uncorked the bottle, though it made me feel all smothery again just as I felt when he met me and asked me and as I felt when the clerk opened the bottle and I first smelt the perfume.

"What do people say to each other when they sit in a parlor all alone," I begged of Lottie.

"Oh, you'll find enough to say," Lottie laughed. "I'll run off and see if I can coax Mama to let him come this once."

"I wish I had a silk kimono to wear," I sighed.

"Tonight," Lottie flared up. "Wherever did you get such a notion? Kimonos are only for bedrooms and bath-rooms."

"Well, I didn't know. I just wanted something different and kind of romantic. And I never had a silk kimono so I thought of that." I explained.

"Put on your prettiest frock," Lottie said, "and I will go and get mother to let him come this once. But don't promise to write him. I know Mama will not allow that. I can't get her to let me do that and I am nearly twenty."

"Oh, Lottie, tell me about it," I begged. "Is there really someone you would like to write to and Mama won't let you."

"Oh, I can't tell you, Puss. But he is coming tomorrow night and I would like to write to him while I am studying in Chicago."

"Then it really is true? You are going?" I gasped because it had been talked over so much and I thought it never would occur.

"Yes, in two weeks. Daddy decided today."

"Oh, you darling, wonderful Lottie," I laughed, grabbing her about the waist and spinning her about.

"Aren't you jealous? Don't you really care? I dreaded to tell you for fear you would not like it."

"Like it, I'm so proud of you. And then I can boast about having a sister studying art in Chicago. But oh, how dare you go. It is tremendously thrilling. But I'd be scared to death."

Lottie seemed so thoughtful that I didn't say anything more. Then she went to coax mother. And I went to wonder about the name of the man she wanted to write to and the wonderful turn things were taking; and also most of all to think of Will Stanley and dress to see him.

(To be continued)



## The Old "Mormon" Trail

*By Howard R. Driggs*

"The Sunflower trail into the golden West"—someone has recently called the famous old way that the Mormon pioneers took from their Nauvoo home into the "Valleys of the Mountains." And a legend of shadowy origin persists in some places that these exiled pioneers, as they made their way across the plains, scattered

seeds of the sunflower along the way, so that the old trail might blossom into a road of hope and happiness for all that followed.

I heard this legend first out in the Nebraska country when I was retracing the old Trail across part of that state. It is a beautiful thought, even though it is not literally true.



WHERE THE OLD TRAIL BEGAN AT NAUVOO



WHERE THE "MORMONS" FERRIED THE MISSOURI

The cheery sunflower was scattered all along the trail and all over the West by Mother Nature long before these driven folk ever sought a home of peace out beyond the Rocky Mountain walls.

Nor did the Mormons blaze the trail they followed. Except for about a mile of the road they made out of the mouth of Emigration Canyon, the trail, in the main, had been made for them—first by the animals, then by the

Indians, then by the fur trading mountaineers, and afterwards by the Donner party, most of whom perished in the Sierras.

It was the Mormons, however, who made the old trail famous; and their name clings to it. Along this trail they went—twenty thousand or more of them, during the days between 1847 and 1869. Oxteam trains, hand-cart companies, by the hundreds, kept the dust of the old way stirred up into



PLATTE RIVER AND SCOTT'S BLUFF FROM THE "OLD MORMON TRAIL"



**PLATTE RIVER NEAR CASPER, WYOMING**  
Where Handcart Company Waded the Stream

clouds every summer, as fathers and mothers and children made the long, dangerous journey, day after day towards the setting sun.

It was more than a thousand miles from the Missouri River to the spot where Brigham Young made his famous and prophetic decision in the simple sentence: "This is the place." The trail in that distance had crossed about five hundred miles of prairies and plains, and about the same distance of mountainous country. It stretched the whole length of Nebraska, from east to west, and on across Wyoming from border to border; then, crossing what is now the Utah-Wyoming line about ten miles north of Evanston, Wyoming, the old way went through Utah's eastern gateway—Echo canyon—on into the valley by the Great Salt Lake.

From the accompanying map, the reader may get the exact route of the Mormon Trail. Part of the way, as will be observed, the Oregon Trail and the Mormon Trail are one. These two famous ways merge at old Fort Laramie, and they diverge again, in the earliest years, at old Fort Bridger. Later, the parting of the ways was made up in Green River Valley, the "Sublette Cut-off" being taken by the

later emigrants to Oregon, and by many of the Californians during the rush for the gold fields.

Along the old trail there are several landmarks which call up a host of memories of the few remaining pioneers who took the oxteam trail, or who pushed the handcarts that long weary way. The old Missouri where they crossed on the ferry boats into the Indian Territory, the Platte River along which the trail ran for five hundred miles or more old Chimney Rock, a spire of stone which stood like a sen-



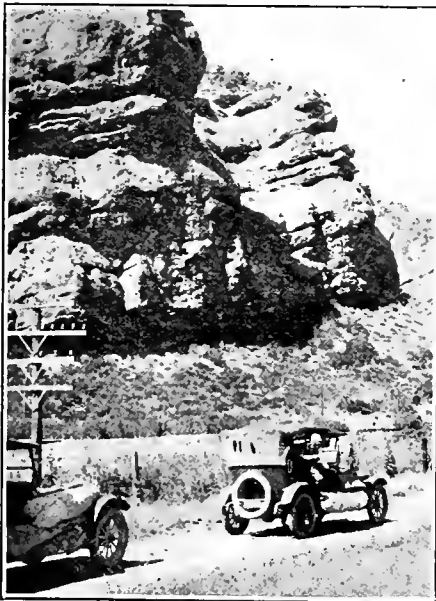
**INDEPENDENCE ROCK**



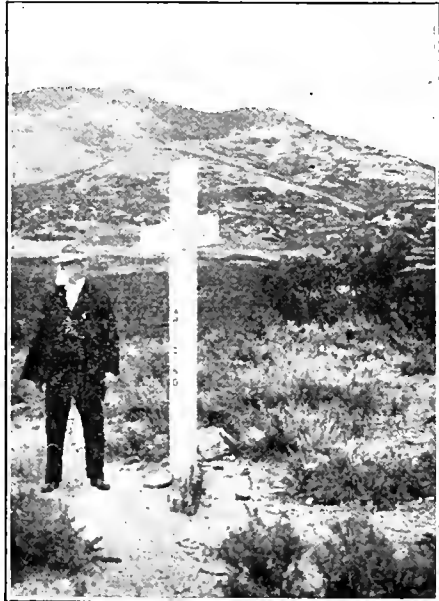
**WHERE THE "MORMON" TRAIL CROSSED BLACK'S FORK AT  
FORT BRIDGER, WYOMING**

tinell on the western edge of Nebraska, Scott's Bluffs, Independence Rock, and the other places named—all carry stories of the sacrifice for the brave pioneers yet remaining with us, who took the old Mormon Trail.

Not many of these are still on earth. It is hoped that before they all leave us the old trail will be fittingly monumented. And, more than this, it is urged that the stories that make the old trail a sacred memory will be gath-



**"MORMON ROCKS" IN ECHO CANYON**  
Where fortifications were made to hold back Johnston's Army



**WHERE BRIGHAM YOUNG MADE HIS  
FAMOUS DECISION**  
W. W. Ritter in Picture



W. W. RITTER—PIONEER OF 1847  
Pointing out where Donner's Party went out of Emigration Canyon

ered and preserved for future generations. Some good work has already been done: more needs to be accom-

plished and that speedily. Let the historians, the authors, and the artists get to this loving work.

### My Best

"That's plenty good enough," sighed the weary blacksmith, as he welded the last link of the huge iron chain. A masterpiece to the untrained eye; a sham to the skilled eye and hand—a link of untempered iron. A shame it was to the skilled eye and hand, for a storm-caught vessel, tugging at its anchor, broke loose at the untempered link and plunged the human cargo down to a watery grave.

"My best" would have saved the vessel and the lives.

"He'll not know the difference; that's plenty good enough for the job," smiled the carpenter to himself as he substituted cheaper and weaker lumber for the kind ordered for the construction of a private dwelling-house. An ideal house to the untrained eye; a

sham and a shame to the expert eye—for the strong wind blew, bringing death and destruction to those in the plenty-good-enough house.

"My best" would have saved the house and the lives.

Don't fool yourself into thinking "Nobody knows the difference." You may be able to deceive others, but you can not deceive yourself. A self-condemned is worse than a condemned self. Others will find you out. Be honest and square to all concerned. "My best" is a safeguard against just condemnation.

Don't be satisfied with plenty good enough. Sorrow, failure and defeat follow in its pathway. Set as your standard, "My best."—*Young People.*

# Little Stories of Married Life

*By Elizabeth Cannon Porter*

## STELLA'S VALENTINE

"Has she given his ring back?" asked Mr. Thomas belligerently.

"No," answered his wife.

"Well she will, and if that fellow ever comes here again—"

"Now look here, Jim, wait a little. About all that we can do is to play for time. If you force an issue he may persuade her to run off with him. He has an awful influence over her."

"But I tell you he's no good. We men know things—"

"Yes, but you can't make her believe that. We can't make Stella give him up now, but we might persuade them to wait about being married. Mark isn't ready anyway. That dramatic school is giving a winter course. Stella is interested in plays, and we could send her to Aunt Sarah's for a while. Sarah has been begging me for years to let Stella come to her. If she and Mark are separated for a few months it will give them a chance to know their own hearts, much as they think that they love one another. Besides, it will give her something else to think about."

"It would get her away from him for a while," ruminated Mr. Thomas. "But it's a bad time for me to send her to the city with the sheep business in the condition it is."

"Better save her from him before rather than have her back after the marriage," argued his wife somberly.

His daughter, with her budding beauty was an unfolding marvel to him and he could not endure the thought of giving her into the keeping of such a man as Mark Marshall. So he acquiesced in his wife's plans and she persuaded Stella to go away.

"You can't change my feelings to-

wards Mark," the girl stated before she left, "For we shall always love each other."

Mark himself was sullen and suspicious.

"It is only for a few months," whispered his sweetheart, at her leave-taking.

\* \* \*

On Lincoln's birthday, February twelfth, Mr. and Mrs. Thomas held another consultation over their daughter.

"He did just about as I expected he would, only worse," ejaculated Mr. Thomas disgustedly.

Mark Marshall and Freda Hempel, a big, blond, blowsy, girl had gone to the neighboring town and got married.

"I'm afraid Stella will take it hard." Her mother's heart ached for her girl. "If she hears it right on the eve of the play I'm afraid it will spoil her acting. I had better go to her, Jim."

The dramatic school was staging "Arizona" Valentine's night and Stella, who had genuine ability, took the part of the western girl. During the railroad journey the next day Mrs. Thomas planned to get her daughter a new dress out of the check that her husband had given her for her expenses. Her girl should have what material comfort she could give her.

One look at Stella in her rapturous greeting convinced her that she did not know. That afternoon they shopped for the new gown and finally purchased one of blue and silver tissue.

"It's a valentine from your father," explained Mrs. Thomas. A cloud flitted across Stella's face. It was the eve of her dramatic debut and there was yet no word from her lover. She had not had a letter from him in two

weeks, and her hurt pride forebade her asking about him.

After the performance, which was a triumph for Stella, she and her mother, both very tired, reached her room. Her eyes traveled to the stand where her letters were put. Still no greeting from him! She opened a letter from Lida Garrick, a girl friend in her home town. Her face paled, then she screamed.

"She says that Mark has married Freda Hempel! Tell me it isn't true, mother," she cried frantically.

"I'm afraid it is, Stella. I heard it before I came."

The girl, sobbing convulsively, threw herself across the bed.

"You sent me away and I've lost him," she moaned.

"Now look here, Stella, you'd have lost him anyway. If he couldn't be constant to you for a few months, he wouldn't have been true to you after you were married. He won't be true to any woman. Your father knew that. He had his record investigated. He had deserted several girls before you. It hurts you now but if you'd married him it would have been a life-

time of misery. You've escaped that."

"Oh!"

"Of all desirable qualities in a man," said her mother slowly, "I think that I would put integrity first. If you cannot depend on a man he is worthless to you. If you've got a drop of my blood in your veins, you'll not cry over a man that cared so little about you."

"But mother, I cared, I can't help it. That girl won him over."

"That doesn't excuse him."

Stella pulled off his ring and threw it across the room. Her mother gently helped her to undress. That night the two women lay clutched in each other's arms while the younger poured out her confidences to the older. It was the former's experience with the perfidy of men. The latter reflected that there would be others and, she hoped, better men in her daughter's life.

Towards morning, Stella, utterly exhausted, fell asleep.

Her mother smiled wisely. "In six months she will be glad she didn't marry him."

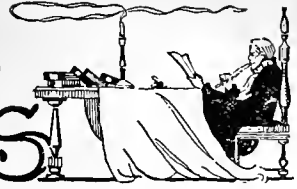
But Stella beat it by three months. She was all over it in three.

## Inventions

"The mind that invented the sunrise  
 Invented the song of the lark,  
 Invented the high light of day and the  
 twilight,  
 Invented the mask of the dark;  
 Invented the song of the thrush and  
 The red of the tanager's breast—  
 Invented the thicket where chirrup the  
 cricket  
 And soothes him, when man is at rest.

And you who invented the seaplane,  
 And you who plough holes through the  
 sea,  
 And you who spark fires through the air  
 without wires  
 And dream of the marvels to be;  
*Come, make me a thrill in a songbird,  
 Or one drop of dew on the sod!  
 For the most you have done is as stars to  
 the sun,  
 To a single invention of God."*  
 —The Church School.

# EDITORIAL THOUGHTS



## JUVENILE INSTRUCTOR

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SALT LAKE CITY - FEBRUARY, 1924

## Are We Blameless?

The *Literary Digest* for January 12, 1924, published an article which has put the entire Sunday School world on edge. It is entitled "Two-Cent Sunday Schools—and the Results," and contains extracts from a survey conducted by Professor Walter S. Athearn, chairman of the Committee on Education of the Sunday School Council and of the International Sunday School Association, acting as representative of the Institute

of Social and Religious Research of New York.

Referring to the survey, which required four year's of hard work Professor Athearn is reported to have said to a representative of the *New York Tribune*:

"When the Institute found, by general surveys, that more than \$4,000,000,000 worth of property is stolen every year in the United States, that 15,000 murders and homicides occur in the same time, that it costs the Government more than \$600,000 a year to guard the mail sacks on railroad trains, that Juvenile delinquency is mounting at an alarming rate, and other similar facts, it felt that the time was ripe for an inquiry into the apparent failure of the home and the Church to inculcate adequate standards of moral integrity. It found in the United States 27,000,000 children and youth under twenty-five years of age who are not receiving systematic religious and moral instruction from any church, while seven out of every ten of the children and youth of America are not enrolled in any Sunday School or parochial school for religious instruction.

"Indiana churches spend twice as much for their janitors, as they do for the religious education of their children. Forty-seven cents out of every municipal dollar in Indiana are expended on the public schools; only two cents out of every church dollar are expended on Church schools."

The survey was made in Indiana because that State is centrally located, is progressive educationally, and well represented in Protestant denominations. According to the report:

"The professional training of the Indiana Sunday School teachers for religious education is almost negligible. The rank and file of Sunday School teachers have had no courses in the Bible, religion or religious education in any institution of higher learning. The Church colleges of Indians have made little contribution to the Biblical or professional training of the Sunday School teachers of the State."

Thirteen times as much energy, we

are told, is devoted by the denominational colleges to the preparation of teachers for the State as to the preparation of teachers for the Church. "The great majority are doing the best they can with the light they have." Again:

"Counting 50 per cent, for general education, 35 per cent for professional training and 15 per cent for teaching experience, the typical Indiana Sunday School teacher would grade 39.9 per cent and the largest single group of teachers would grade 25 per cent.

Compared with the rural public school teachers of Indiana it may be said that 87.7 per cent of all the Sunday School teachers of Indiana fall below the lowest standards which are accepted by the State for rural public school teachers in Indiana."

The report shows that inefficiency of method characterizes the work of superintendents and departmental supervisors. They are earnest but can only give to their work just "such time as they can take from lives already overcrowded with other duties." Continuing, the report shows:

"The lack of coordination within the denomination and of the denomination with the general movement for religious education is the most outstanding weakness revealed by the survey of denominational Sunday School agencies in Indiana. Not a denomination was found which had unified its various boards into a singular religious educational leadership to its own satisfaction. And the survey failed to reveal a denomination which had satisfactorily related itself to the general Sunday School movement. As a result of this failure of coordination, there is overwhelming evidence of friction, wastefulness, and inefficiency."

We believe in the last sentence quoted is to be found the crux of the situation and herein may be pointed out the difference between the methods of the sectarian Sunday Schools and the system adopted by the Sunday Schools of the Latter-day Saints. In the seventy-five years devoted to the development of Sunday School work in this Church, there has been evolved a nearly perfect system of coordination in our Sunday

Schools. If the plans and course of study suggested by those selected to take charge of the Sunday School work are followed, they naturally lead to economy and efficiency. While it may be true that a large percentage of the teachers of our Sunday Schools have not received religious training in institutions of higher learning, yet they have taken courses in the Bible, Book of Mormon and other standard Church works. This training, together with helps from teacher-training classes and Union Meetings, and a sure knowledge and testimony of the Gospel of Jesus Christ, would naturally grade our teachers far above those of Indiana, where it is said "that 87.7 fall below the lowest standards which are accepted by the State for rural public school teachers."

The *Literary Digest* quotes the *Chicago Evening Post* as follows:

"The Sunday School must be something more than a pious duty if it is to justify itself. It must be an intelligent, efficient, thorough educational service. The Church has taken the task of religious education out of the home. It has coaxed and persuaded parents to send their children to its schools. What is it doing for them? If the State failed in secular education as the Church is failing in religious education, there would be a loud and angry protest from every pulpit in the land. It is time the Church took this responsibility seriously. Here, as nowhere else it will find the cause for many of the disquieting symptoms of modern life to which it addresses its sermons and resolutions. Hope of betterment lies in the fact that recognition of failure comes from within the Church itself."

The statement that "the Church has taken the task of Religious Education out of the home" is not true as far as the Latter-day Saints are concerned. The responsibility for teaching the Gospel to the children has been definitely placed upon the parents by revelation from the Lord. The Sunday School is but a help. But to make our work more effective we have endeavored to bring about cooperation

between the home and the Sunday School, and with the large number of children now enrolled we may well ask ourselves the question, propounded by the *Evening Post*, "What Are We Doing for them?" A good plan for work and study has been provided. All the elements of coordination, the lack of which has been complained of in Mr. Athearn's survey, have been taken care of, and we are blameable only so far as we have failed to take advantage of the splendid agencies provided for the training of teachers in our schools. If we have

not utilized the teacher-training classes offered by the Church; if we *do not* function in the Stake Union meetings; if we make *no preparation* of lessons and have *disregarded* the suggestions offered for the betterment of Sunday School work—then, indeed, have we failed in one of our objectives, namely, raising the standard of Sunday School teaching; and to the extent of such failure do we bring ourselves under the condemnation of Sunday School methods contained in professor Athearn's survey.

### The Ear of Corn

Robert Bryant slightly colored as his uncle looked up from the paper he was reading.

"I—I know that you think I shouldn't use slang, Uncle Merritt," and Robert purposely evaded his uncle's glance.

"But I can't see how others are affected by what I say, as you seem to think. A fellow acts pretty largely, according to my notion, on his own initiative, and is hardly influenced—at least, I'm not—in little things by what one's companions do or say.

"And there's a like independence in nature, is there not? An ear of corn isn't affected, is it, because another kind of corn happens to grow in the garden with it?"

Uncle Merritt slowly laid the paper that he was reading on the table beside him.

"Do you have a minute to spare, Robert?" he asked quietly.

"Sure; lots of them," replied Robert, interested.

Uncle Merritt took his nephew to the garden in the rear of the house, where the Summer's sweet corn was

just beginning to mature. He plucked an ear and took off the husks.

"Why, I never saw any corn like that!" exclaimed Robert, as he took the ear from his uncle's hands and curiously examined it, part of which was yellow and the other part black. "How did it ever happen?" asked Robert, quickly.

"'Twas just because," returned Uncle Merritt, "my garden, in which I planted my corn, chanced to be near the garden of Mr. Holbrook, who planted a different kind of corn than mine—a black variety."

"But—"

"And some of the pollen from Mr. Holbrook's corn spindles," continued the boy's uncle, "happened to blow over on my stalks. It was this influence that produced in the ear that you hold in your hand the black kernels. Thus, a person's influence—"

"I—I see," broke in Robert, seriously; "it does behoove a fellow to be careful—even in the use of slang. I guess most everything we do influences others—one way or another. I'm glad you showed me the ear of corn."

—A. F. C.



## MODERNISTS AND FUNDAMENTALISTS

For some time an intense controversy has been occupying the time and energy of Modernists and Fundamentalists concerning the "virgin" birth of our Lord. The Episcopal church has especially been the scene of conflict, but other Protestant churches have been drawn into it.

This controversy is not new. In 1892 it broke out in Germany, when a clergyman named Schrempf refused to use the Apostles' creed at baptisms, because he did not believe in the "virgin birth." He was deposed, but an agitation had been started, which has grown in volume, aided by what has been misnamed "higher criticism."

Not long ago, Rev. Lee W. Heaton, of Fort Worth, Texas, a Modernist, was threatened with a trial for heresy, but the threat was not carried out. His supporters proved to be too many. On Nov. 14, last, however, the house of bishops of the Protestant Episcopal church reaffirmed the doctrine and its belief in the Apostles' creed and made such belief and teaching obligatory on every "deacon, priest or bishop in the church." On Jan. 9, another camp was heard from, when 150 Presbyterian clergymen in a signed declaration affirmed their right to exercise liberty of thought and teaching "within the teachings of evangelical Christianity," which, of course, means the right of each to interpret the Scriptures to suit himself.

Modernists maintain that belief in the "virgin birth" of our Savior is not essential to the acceptance of his incarnation. But this cannot be admitted. If his conception, his birth was not different from that of every other

human being, then he was not "God manifest in flesh" as Paul teaches (I Tim. 3:16); he was only a great man, a teacher, a prophet and a martyr. The Fundamentalists, therefore, correctly point out that the attack on the Scriptural statement of the birth of Jesus is only the beginning of a denial of all the New Testament teaches about his life, his divinity, his sinlessness, his miracles, his atonement, death, and resurrection.

The great lesson of this controversy is the necessity of inspired leaders in the Church capable and authorized to guide the people right in the paths of truth as well as conduct. Without such guidance, strife and conflict will always neutralize the influence of any church for good in the world of error. Our Church leaders have long ago declared what the truth is in this controversy—the truth which the world finally will have to accept, because there is no other solution of the difficulties presented. As late as in 1916 an important statement was issued by the First Presidency and the Twelve in which the following concerning our Lord occurs:

"Let it not be forgotten, however, that He is essentially greater than any and all others, by reason (1) of His seniority as the oldest or first born; (2) of his unique status in the flesh as the offspring of a mortal mother and of an immortal, or resurrected and glorified Father; (3) of his selection and forordination as the one and only Redeemer and Savior of the race; and (4) of his transcendent sinlessness." (*Improvement Era*, May, 1916, p. 942.)

This is a clear, unequivocal statement of the birth of our Lord, his life and mission and his divinity.

## MR. BOK'S PEACE PLAN

On the 7th of this month the jury which has considered the peace plans submitted to Mr. Edward Bok's American Peace Award was made public. There were 22,165 plans to select from, besides a hundred thousand suggestions not formally presented as "plans."

The plan selected proposes:

I. That the United States shall immediately enter the Permanent Court of International Justice, under the conditions stated by Secretary Hughes and President Harding in February, 1923.

II. That without becoming a member of the League of Nations as at present constituted, the United States shall offer to extend its present cooperation with the League and participate in the work of the League as a *body of mutual counsel* under conditions which

1. Substitute moral force and public opinion for the military and economic force originally implied in Articles X and XVI.

2. Safeguard the Monroe Doctrine.

3. Accept the fact that the United States will assume no obligations under the Treaty of Versailles except by Act of Congress.

4. Propose that membership in the League should be opened to all nations.

5. Provide for the continuing development of international law.

The "plan" is remarkable chiefly for the absence in it of any new or original thought. It leaves us where we were before. But it serves one important purpose. It shows how impotent human wisdom, human statesmanship, is to lay a single stone in the foundation of the kingdom of the Prince of Peace. There is only one practical peace plan, and that was stated by Isaiah and Micah 2,600 years ago, when they said it shall come to pass that many people shall say, "Let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his ways." Then and not till then, "nation shall not lift up

sword against nation, neither shall they learn war any more." That is the plan. And the means by which it shall be carried out is the preaching of the Gospel, which, though foolishness to the world, is the power of God unto salvation from war as well as from every other evil.

## NOTES FROM PALESTINE

Recent reports from Palestine are to the effect that the Jews now have over ninety Jewish colonies in the country. Recently seven new colonies have been established. Four of these are of the co-operative type.

The Jews have a society which they call *Keren Hayesod*. During the month of October alone this organization spent \$150,000 for agricultural colonization and necessary buildings; also \$22,500 for schools, and \$12,000 for the aid of immigrants. There were 618 new arrivals during the month mentioned, which the society took care of, and this may be taken as an indication of considerable immigration. The society lends money to contractors who need funds for the carrying out of construction contracts, and also to laborers who need help in times of unemployment. When the money is returned, it is again utilized to assist others. It is, therefore a kind of perpetual fund, similar to that established by President Brigham Young in his day.

Another interesting report states that Sir Herbert Samuel, the commissioner of Palestine, is to have a conference with King Hussein of the recently created Arabian kingdom of the Hedjas and Emir Abdulla of Transjordan and King Teisut of Mesopotamia, concerning the formulating of a treaty between the Arabs and Great Britain. King Hussein, it is stated, intends visiting Jerusalem after the conference, thus manifesting a friendly disposition towards the Jews in Palestine and the British policy.

The Arabs in Palestine have not been friendly towards the Jews there. But

why should they quarrel? The entire country between the Euphrates in the north and the River of Egypt in the south is the inheritance of the seed of Abraham. It is large enough for all his descendants through Isaac and Ishmael, if they will live together in peace and co-operate for the redemption of their heritage. The entire population in Palestine is now estimated at 757,182, which is easily a quarter of a million more than we have in Utah. Of the total number 83,794 are Jews and 590,000 Mohammedans, while 73,024 are said to be Christians.

One great fact stands out today, as always, over-towering all works of human construction, and that is this that God rules and is shaping history to serve his plans and purposes. Man has free agency. God does not deprive him of this divine gift, even when he, foolishly, opposes his Creator. In some manner which we may not be able to understand, God so overrules all, by his infinite wisdom, that the final outcome will be the redemption of the earth and the human race. With this assurance we may well hail every new year with joy.

### Mending a Mistake

Oh, dear me, I've had a hard time today." Renda dropped her school-bag on the floor, leaned back in the big, cushioned chair, and sighed as if, indeed, she was worn out.

"What is it, Renda?" asked grandma, who was very interested in school matters. "Latin or algebra? Perhaps I—"

"No, no, grannie; it wasn't anything of that kind. Bertha Morgan and I had quite a discussion yesterday about—a certain matter—before a lot of other girls too. And I was so sure I was right that I guess I acted rather disdainful. But afterward I found out

that I was wrong, and I went to Bertha today and acknowledged it."

"And did Bertha treat you badly?"

"Oh, no! Bertha was lovely. I was the one that had the hard time, all by myself. I'm proud, you know, and I hate dreadfully to acknowledge that I have made a mistake. 'It hurts like the nation,' as grandpa says. But I couldn't see any other way to settle it honorably, so I took hold of myself with both hands and went ahead."

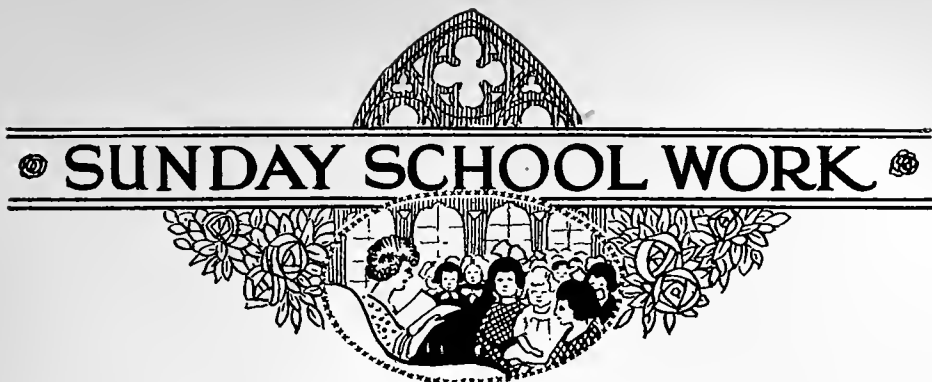
"Renda," said grandma, gently, "if you have learned that lesson, it is worth all the hard time it cost you."—*Girls' World.*

### Good Bye

*Bertha A. Kleinman*

Sing of work and pleasure done,  
Sing for parting time has come.  
Sing as little fingers twine,  
Clasping in their good bye time.

Father, take us safely home,  
Guide us where no harm may come,  
Watch us in our world of play,  
Till we meet next Sabbath Day.



## Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

### Prelude

*Allegretto. 8 ft. stops.*

TRACY Y. CANNON.



### SACRAMENT GEM FOR APRIL, 1924

God our Father, hear us pray,  
Send Thy grace this holy day;  
As we take of emblems blest,  
On our Savior's love we rest.

### Postlude

*8 ft. and 4 ft. stops.*

*off 4 ft.*



**Note:** Instructions on playing this music are given in the Choristers and Organists' Department

### CONCERT RECITATION FOR APRIL, 1924.

(John Chapter 15, Verses 10, 11.)

If ye keep my commandments, ye shall abide in my love; \* \* \*  
These things have I spoken unto you \* \* \* that your joy might  
be full.

### Uniform Fast Day Lesson

Subject: Why do I believe that I shall find my greatest joy in serving the Lord?

#### To Teachers:

When you announce this topic to your class on the Sunday preceding Fast Day, make it clear as a fundamental, accepted truth that the purpose of our being upon the earth is to have joy. (II Nephi chap. 2, verse 25.) But ask them to search their own souls to determine what there is in the world that gives them real joy. Just as a hint, you may care to suggest that some joys are short lived and are followed by remorse and sorrow; others grow and increase in intensity and endure throughout life. It is for the members of your class to discuss next Sunday the things that they find as productive of lasting joy and happiness to them. Ask them to relate experiences, either personal or otherwise, that bear out the conclusion that one does find greatest joy in serving the Lord.

As an opening thought in your class on Fast Day, call attention to the experience of nations that have (1) served the Lord (2) served their passions and ambitions. Cite the cases of Babylon, the children of Israel, the Nephites and Lamanites. When did they experience their greatest joys? Which "joys" did

they pursue that led to their destruction? Do not consume much time with this survey, but let it lead up to the conclusion: "As with a nation, so with an individual."

The class should be invited to comment on that thought. Then lead them to give their conclusions concerning the joys that come from serving the Lord. What are those joys? Is peace of mind worth while? How is it gained? Is a pure undefiled body a source of joy? How can it be maintained? Is the possession of the Holy Spirit as a guide and companion a joy? Under what conditions does that gift come to one? What joy comes from fasting, from prayer, from payment of tithes, from the observance of the Sabbath, from the possession of the Priesthood, from performing a mission, from marriage in the Temples? etc., etc. What greater joy can come to the human soul than the contemplation of life eternal in the celestial kingdom of our Heavenly Father? Cannot the whole lesson be treated from a positive, almost to the exclusion of a negative, side? All can be summed up in a life of service and sacrifice to the Lord. The lower departments will, of course, treat the many little details of service of which little boys and girls are capable, in order to bring their classes to the conclusion suggested in the topic.



*Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd*

#### WORK FOR APRIL

For Sunday Schools in which there are only three departments.

##### Theological Department

Text: "Restoration of the Gospel," by O. J. P. Widtsoe. See Advanced Theological lessons, this issue, for outlines.

##### Intermediate Department

Text: "What Jesus Taught," by O. J. P. Widtsoe. See Second Intermediate Department, this issue, for outlines.

##### Primary Department

Text: "Bible and Church History Stories." See Primary Department, this issue, for outlines.

In a recent letter from General Superintendent David O. McKay among other matters he reported:

"You will note in the latest issue of the 'Millennial Star' that we are establishing uniformity in the Sunday Schools throughout the European Mission. Commencing January 1st, 1924, every Sunday School, so far as we can reach, will follow the instructions of the General

Board, not only in the conducting of opening exercises, but also in class work. I see no reason why the schools in the Missions should not do the same work which the schools at home are required to do. Of course, there will be modifications, but the Missionary Committee of the Board can provide for these.

"We received a report from Zurich recently, which showed an increase in the attendance of the school there, of 300%, and when I visited that school about nine months ago I classed it then as one of the best schools in the Church. From several sources we have received reports recently of 100% increase in attendance. Schools are organized even where there are no branches, and even these—some of which are held in cottages—are following the suggestions of the General Board, in so far as conditions will permit. Our Sunday School sessions of conferences are proving to be most inspirational. The Sunday School is a wonderful organization, a potent influence for good, a well organized school in which tens of thousands of young men and young women are being taught the principles of Eternal Truth.

"God bless the Sunday Schools, and all the noble men and women who are

devoting their lives so unselfishly to the instruction of the 'Youth of Zion'."

We are also in receipt of a letter from Elder G. Martin Hopfenbeck enclosing a picture of our Sunday School in the city of Chemnitz, Germany, taken last September. Speaking of the picture and the Sunday School he says:

"On this particular day, there were two hundred ninety-six out; Elder Carl W. Ballantyne wrote me recently that on 'Dime Sunday' there were five hundred nineteen present, one hundred ninety-five of whom were friends.

"The Sunday School there is fully organized from Kindergarten to Parents' Class. Local Saints, assisted by the missionaries, are the officers and teachers. The Superintendency, shown in the center of the photograph, is Brothers Johannes Thiele, Arno Glouche and Willy Leonhardt. The missionaries laboring in Chemnitz at that time are in the left-center of the picture. They are from left to right: Conference President Otto Buehner, Salt Lake City, Utah; LaRay Hansen, Payson, Utah; Carl W. Ballantyne, Ogden, Utah; Branch President G. Martin Hopfenbeck, Salt Lake City, Utah, and Roland W. Browning, Ogden, Utah."



L. D. S. SUNDAY SCHOOL, CHEMNITZ, GERMANY

*Edward P. Kimball, Chairman; Tracy Y. Cannon. and P. Melvin Petersen*

### Fast Day Song for April

The theme today is suggested in the song "Have I Done Any Good," page 207.

Before the song is sung by the school, the chorister should announce why the song has been selected. Read the chorus to the school. It gives the key to the subject under discussion. Let the words "joy" and "doing good" be emphasized by the school in singing the chorus.

### Sacramento Gem Music

Smoothness in execution must be obtained to make both the prelude and postlude effective. The second, fourth,

sixth and eighth measures in both the prelude and postlude must be played with care or else the dissonances will sound unpleasant. A liberal use of the right knee swell according to the markings given will do much towards an expressive rendition.

A quiet spirit of contemplation pervades the prelude while in the postlude added fervor creeps in as the music increases in power and intensity, reaching its climax in the fifth measure, and then gradually dying away until the last chord is played.

It is hoped that the organist will thoroughly master every detail of technic and interpretation before attempting to play this music in Sunday School.

## How to Interest the Boys in Music

The problem which taxes many public school teachers, who also give instruction in music, is how to interest the boys in music. In a paper on this subject a Miss Ruth Major speaking from the standpoint of a normal school music teacher, says: "The teacher can gain the interest of boys if she has been wise in her choice of material. They like bright, strongly rhythmic songs of the sea, hunting songs, and those with a strong nature appeal. Songs may be arranged so that the boys sing only the part of the melody which lies within their range, while the girls take the higher passages. Sometimes transposing a song a step or two makes it usable when otherwise it might lie too high or too low.

"At this age of adolescence the boy fails to take an interest in music because of his inability to control his changing voice. He is embarrassed in attempting to sing for this reason, and also because he has previously not formed the habit of singing in his unchanged voice. He should be shown by the teacher what his best tones are and how his new voice may sound. The class should understand that this is the proper tone for certain boys in the class to use, as their voices are changed sufficiently to use them easily. When the class has become accustomed to this mixed tone quality they will feel freer to sing.

"Another plan is that of music appreciation. Here almost all lessons are listen-

ing lessons. If well handled they are extremely interesting to the pupils and are the type which will perhaps prove to be of most lasting value. There is a wealth of piano music suitable for the purpose, such as minuets, waltzes, marches, nocturnes, and other forms of composition courses for training in piano. For beginning work, music with suggestive titles is best because the title gives a clue as to the composer's meaning. At first, attention should be directed to the emotional or feeling side of music and only later to some of the most obvious means which the composer has used to produce the feeling. Because the teacher may see so clearly the structural side of the composition, both in form and in harmony, she is inclined to teach from that viewpoint. The beginner is not interested so much in how a thing is said as in what is said.

"A motive for listening should first be supplied by asking some such question as, 'What does music suggest to you? As I play, think of good words to describe it. What do you think the composer wanted to express?' At first response will come only from a few; some will be too embarrassed to respond, others will be unable to express what they feel, and some fail to get any impression. The desirable reaction is a free, sincere expression given orally by the majority of the class."—Family Herald.

# **PARENTS' DEPARTMENT**

*Henry H. Rolapp, Chairman; Howard R. Driggs, E. G. Gowans, Seymour B. Young, Charles H. Hart, George N. Child, and Milton Bennion*

## **LESSONS FOR APRIL**

**First Sunday, April 6, 1924**

### **Uniform Fast Day Lesson**

Subject: Why do I believe that I shall find my greatest joy in serving the Lord? (See Superintendents' Department, this issue, for suggestions.)

### **Philosophy of Temple Work**

**Second Sunday, April 13, 1924**

### **Lesson 7—Meaning of Temple Ordinances**

"All that tread the globe are but a handful to the tribes that slumber in its bosom."

When the children of Israel came out of Egypt, they constructed a tabernacle (Exo. 26:1); this tabernacle was called a temple (1 Samuel 1:9).

In Solomon's temple was a "molten sea," or font suitable for baptisms (1 Kings 7:23-26); the last verse named says it contained 2000 baths. The Hebrew measure of a bath is about seven gallons; so the font contained 14,000 gallons of water. In 2 Chron. 4:2 it is given as 3000 baths, or 21,000 gallons—a capacious baptismal font.

Some secular organizations claim to have a part of the ceremonies of Solomon's temple. No matter how similar these may be in form, they are not used for a divine purpose or under divine authorization, hence in them there is no divine power.

The purpose of the temple ceremonies is to give to those receiving them the keys, symbols and covenants that will admit them into the personal presence of God—into the rest of God, "which rest is the fulness of His glory." Moses sought thus to lead the children of Israel, but they would not, and the higher Priesthood was taken from their midst (Doc. and Cov. 84:14-27).

On the American continent the people also had temples after the manner of Solomon's temple (2 Nephi 5:16).

Temple ceremonies reach to exaltation in the presence of God (Doc. and Cov. 76:51-70; 84:19-24; 132:19-23; 128:11-18). The Prophet Elijah held the keys for these higher ordinances, as Moses

held the keys for the gathering of Israel (Doc. and Cov. 110:11-16; 128:17-19, 22-24; History of the Church, vol. 6, pp. 250-254; Joseph Smith's Teachings, pp. 30-33).

By the use of these keys, in addition to receiving blessings for themselves, the saints may also become saviors upon Mount Zion (History of the Church, vol. 6 pp. 183,184); and the saints are not perfect without their dead (Doc. and Cov. 128:18).

## **Temples in Earlier Dispensations**

**Third Sunday, April 20, 1924**

### **Lesson 8—The Patriarchal Dispensation**

In the earlier history of the family of Adam upon this earth, there were few people, consequently no cities and no large edifices in which required ordinances were performed. These could be observed in the open, those engaging therein being unable to build a house (Doc. and Cov. 124:30). Father Adam, who dwelt in the central part of what is now the United States (Doc. and Cov. 107:53; 117:8), offered sacrifices in the manner the Lord directed (Pearl of Great Price, Moses 5:5-8). This ceremony required an altar, as it did later in the case of Noah, when people were few, after the Deluge (Gen. 8:20; 12:7; 13:4).

The sacrifice offered by Abel was acceptable because he "hearkened unto the word of the Lord" (Gen. 4:4; Moses 5:17, 20). The offering by Cain was not accepted, because made in the manner which "Satan commanded" (Moses 5:18, 21, 38; Gen. 4:5). Cain murdered Abel and was "shut out from the presence of the Lord" (Moses 5:41). Seth's offering, being as the Lord directed, was acceptable (Moses 6:3).

As "men began to multiply upon the earth" (Gen. 6:1), cities were built; one by the children of Cain was called Enoch (Gen. 4:17); another by those who followed righteousness was called Zion (Moses 7:18-21, 69; Doc. and Cov. 38:4). The people multiplied into nations (Moses 7:17, 23), and doubtless built stately dwellings, and public buildings for worship, though historically no specific mention is made of these, yet, notwithstanding their poverty God's people are always commanded to build temples to

His name (Doc. and Cov. 124:39). This was probably the case in Zion. The Lord told David (2 Samuel 7:6; 1 Chron. 17:5) that since the day the children of Israel came out of Egypt he had not dwelt in a house; but the period named does not include the days of the city of Zion.

Doubtless those who worked idolatry and followed the example of Cain (Moses 5:18) also had their places of worship in their cities, and sought to destroy the righteous (Moses 7:13-16). Zion being taken into heaven (Moses 7:21), and the righteous who remained on earth being few in number (Moses 8:2, 13), the unbelievers degenerated into the darkness known by the world as mythology, which thus, among most of the people, succeeded the revelation of God offered to mankind (Moses 5:14, 58, 59; 6:4-8). Thus by tradition of what had been in previous ages came the building of temples to heathen deities, such as those built in Egypt, Chaldea, Babylon, Greece, Rome, etc., (for which see Encyc. Brit., or similar books). For the ceremonies therein the Egyptians claimed the right to the Priesthood from Adam and Noah, in their idolatrous practices (Book of Abraham 1:26, 27); but to Adam the Lord gave an holy ordinance for his people (Moses 5:59).

Thus there were two lines of worship, one being idolatry or paganism, and the other the worship of the true God (Book of Abraham, chapter 1).

#### Fourth Sunday, April 27, 1924

Subject: "Temptations of Boys and Girls."

Read "The Adolescent Boy and Girl," by Dr. Tyler, Parent and Child, Vol. 3, pp. 162-182.

1. Against what moral evils in young children should parents be early on their guard?

2. In what ways are homes often responsible for habits of lying, stealing, profaning the name of God, and other sins?

3. How are the seeds of impurity often sown by thoughtless parents in the home? Discuss here the value of the pure story, and the danger of evil suggestions from the vulgar story.

4. What loose habits in companionship and courtship are being permitted by parents to lead their children into evil?

5. What restrictions should be placed upon the use of the family automobile so as to better safe-guard the youth from dangerous temptations?

6. In what ways can parents co-operate with recreational committees and their aids in securing moral protection for the young people?

7. By what effective means can parents co-operate to check the looseness and rudeness and sinful practice that blight our homes and communities?



CINCINNATI BRANCH SUNDAY SCHOOL, SOUTHERN STATES MISSION  
Charles V. Anderson, President of Branch



*Robert L. Judd, Chairman; Albert E. Bowen*

## **Second Year—Great Biblical Characters**

### **WORK FOR APRIL**

**First Sunday, April 6, 1924**

#### **Uniform Fast Day Lesson**

Subject: Why do I believe that I should find my greatest joy in serving the Lord? (See Superintendents' Department for suggestions.)

**Second Sunday, April 13, 1924**

#### **Lesson 10.—Jacob**

Great blessings are bestowed upon Jacob

References: Genesis Chap 27; Smith's Bible Dictionary.

- I. Jacob—the second son Isaac and Rebecca.
  1. A plain man, patient, thoughtful, shrewd and far-seeing.
  2. He was also gentle, affectionate, and home loving.
- II. He purchases the birthright of his older brother Esau.

What is birthright and what are the advantages coming therefrom?
- III. He receives the patriarchal blessing meant for Esau.

He makes a great sacrifice to retain them and leaves his home and mother.

**Third Sunday, April 20, 1924**

#### **Lesson 11.—Jacob (Continued)**

Jacob's growth after leaving home and during his sojourn in Haran

Reference: Genesis Chap. 28.

- I. Jacob's journey down to Haran.
  1. He became lonesome and weary.
  2. The vision of the ladder.
- II. He begins his service for Laban, his uncle.
  1. Rachel to be his reward at the end of seven years.
  2. He is given Leah.
  3. He serves seven additional years for Rachel.
  4. He serves another six years for his flocks and herds.
- III. His return home.
  1. He prepares to meet Esau.
  2. His encounter with the angel.

3. His meeting with Esau.
4. His family.
5. His journey to Egypt

**Fourth Sunday, April 27, 1924**

#### **Lesson 12.—Joseph**

Joseph as a youth and young man.

References: Genesis, Chaps. 37-40; Lord's Beacon Lights of History. Vol. II.

- I. Joseph, son of Jacob and Rachel.
  1. Born at Haran, Mesopotamia.
  2. Mother died at time of birth of brother Benjamin.
  3. Jacob particularly fond of these two boys.
- II. Joseph as a youth.
  1. Handsome and promising youth.
  2. As a youth given knowledge of his leadership, but retained his innocence and humility.
  3. His duties as a youth.
- III. Joseph carried into Egypt.
  1. Transplanted from a simple pastoral life to a complex life with its slaves, wines and immense riches.
  2. His firm reliance upon God.
  3. His power to overcome the temptations of Potiphar's wife.
  4. His life in prison.
  5. His release.

Does a righteous life inspire respect in the unrighteous for the righteous?

## **Advanced Theological**

### **THE RESTORATION WORK FOR APRIL**

**First Sunday, April 6, 1924**

#### **Uniform Fast Day Lesson**

Subject: Why do I believe that I should find my greatest joy in serving the Lord? (See Superintendents' Department for suggestions.)

**Second Sunday, April 13, 1924**

#### **Lesson 10.—The Fulness of Divine Authority Restored**

The Higher Priesthood is the authority by and through which God's work has been done in all dispensations.

Reference: The Restoration, chap. 8.

- I. The Melchizedek Priesthood.
  2. Derivation of the name.
  3. Its continuity.
  3. When and how restored.
  4. Its powers, authority and privileges.

### Third Sunday, April 20, 1924

#### Lesson 11.—The Church Organized

Divine authority, though conferred, may yet properly be exercised only under Divine command.

Reference: The Restoration, chap. 9; Doc. & Cov. Sec. 11:15-22.

- I. Church organization.
  1. Necessity for.
  2. Authority for.
  3. Proper exercise of such authority.
- II. The formal organization.
  1. The command therefor.
  2. The first members.
  3. Baptisms and confirmations.
  4. The choice and approval of leaders.

### Fourth Sunday, April 27, 1924

#### Lesson 12.—The Gospel Ordinances

The Gospel ordinances represent the means prescribed by God whereby the fulness of Gospel blessings may be enjoyed.

Reference: The Restoration, chap. 10.

- I. Baptism.
  1. A restored ordinance.
  2. Necessity for.
  3. Mode.
- II. The conferring of the Holy Ghost.
  1. A restored ordinance.
  2. By whom and upon whom.
  3. The manner of.
- III. Blessing of children.
  1. Ancient example.
- IV. The Sacrament of the Lord's Supper.
  1. Ancient and present day practice.
  2. Its purpose.
- V. The healing of sick.
  1. By ministration.
  2. A gift for the comfort and blessing of man.

#### Old Testament Study

(See chart on opposite page)

### Old Testament Study

(See Chart on opposite page)

"An ounce of demonstration is worth a pound of words."—McCall.

This is an attempt to overcome a condition observable to every wide awake teacher. Superintendent Adam S. Bennion in his "Fundamental Problems in Teaching Religion" quotes a young man—a product of the teaching of our organization—as saying, "I don't seem to know anything at all about the history of Israel as a whole. I can recall certain isolated facts about particular persons or places but I can't give any intelligent answer to all such questions as these: 'Who were the Israelites? What were their big movements relative to the Promised Land? What is the history of Israel up to the time of the Savior?' etc."

This device gives through the eye—the most effective way to teach—answers to the above questions, also the relation of one prominent person or event to any other, answering such questions as: "About when did he live? Did this happen before or after this event? etc."

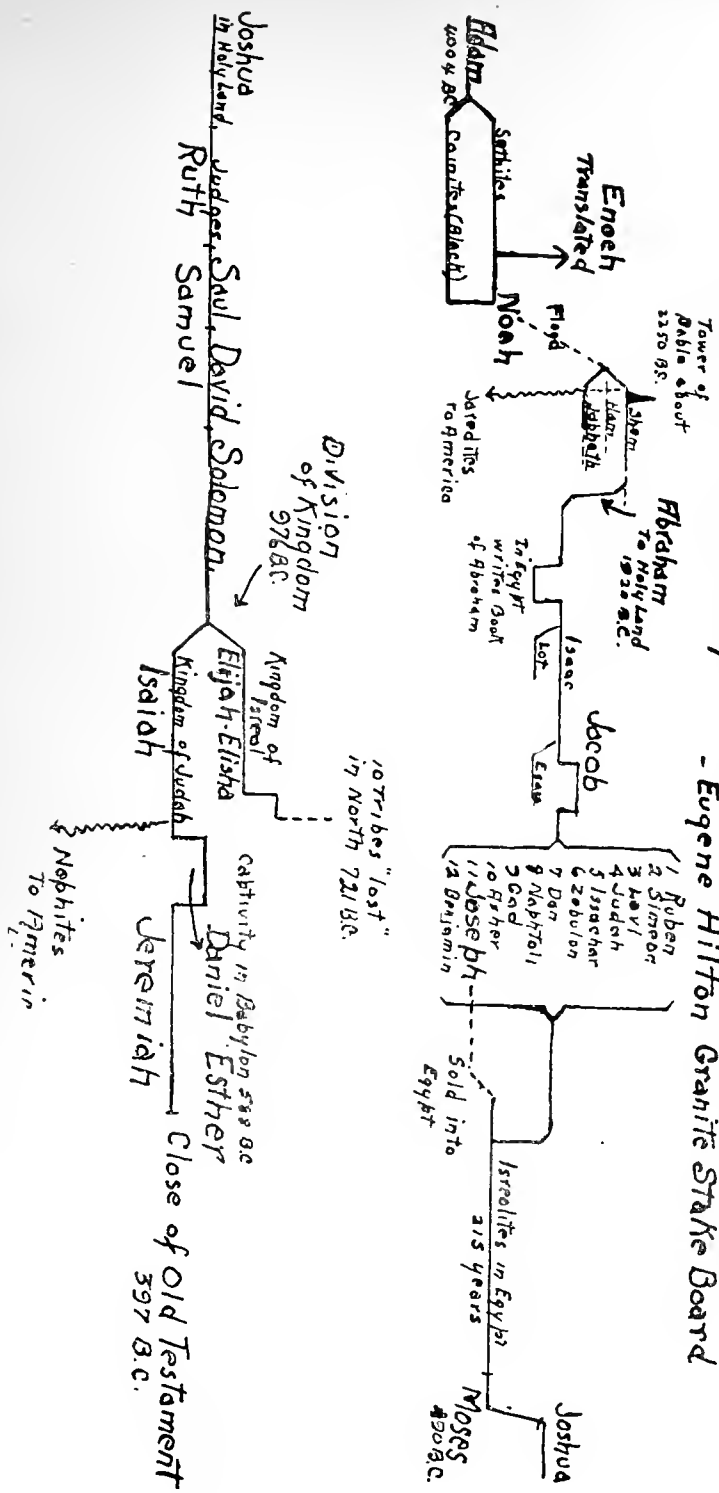
The use of carefully prepared graphs, tables, and line pictures would make for class interest in that they clear away and avoid mental mists—the enemies of attention. We must meet the competition of the age for our boys and girls by using new methods and devices in teaching them the gospel.—Eugene Hilton.

### This Day

Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—Emerson.

# GRAPHIC PICTURE of OLD TESTAMENT HISTORY

- Eugene Hilton Granite Stake Board



# SECOND INTERMEDIATE DEPARTMENT

*Harold G. Reynolds, Chairman; Horace H. Cummings and T. Albert Hooper*

## Second Year—Book of Mormon

### WORK FOR APRIL

First Sunday, April 6, 1924

#### Uniform Fast Day Lesson

Subject: Why do I believe that I should find my greatest joy in serving the Lord? (See Superintendents' Department for detailed outline.)

In the preview of this lesson make some definite suggestions to the pupils as to how to determine upon the proper appreciation of this question.

Second Sunday, April 13, 1924

#### Lesson 10—Sam, the Faithful Brother

Objective: To teach that the Lord sustains and strengthens him who is loyal and faithful to our Heavenly Father.

General References: Book of Mormon. (See index, new edition, under Sam.) Story of the Book of Mormon; Dictionary of the Book of Mormon, page 308.

Problems and Illustrations: In the development and application of the subject, discuss with the class:—Sam, although not particularly a leader, was righteous and followed the lead of his righteous brother Nephi. In spite of opposition of his older brothers and physical suffering at their hands, he remained faithful and loyal to Nephi.

#### Topics:

- I. Sam, third son of Lehi.
  1. Born in Jerusalem.
  2. Goes with family to wilderness.
  3. Participates with Nephi in errands back to Jerusalem.
- II. Marries daughter of Ishmael.
- III. Believes in words of Nephi. Lehi rejoices in his faithfulness (1st Nephi 8:3) Blessed by Lehi.
- IV. Nephites and Lamanites separate.
  1. Sam and family go with Nephi
  2. Establish land of Nephi
  3. Are blessed and prospered.

Note: Although Sam was not the aggressive character his brothers were, he still had courage enough to stand by his conviction. He believed in the teachings of Lehi and Nephi, and the bodily pun-

ishment inflicted by Laman and Lemuel could not swerve him. For this steadfastness he was blessed by the Lord.

Third Sunday, April 20, 1924

#### Lesson 11—Jacob, a Preacher of Righteousness

Objective: To teach that God does sustain the teachers of His Gospel and will destroy the power of the teachers of unrighteousness.

Memorize: "Behold I say unto you, that none of the prophets have written, nor prophesied, save they have spoken concerning Christ."

General References: Dictionary of the Book of Mormon, page 150; Book of Jacob; The Story of the Book of Mormon.

Problems and Illustrations: In the development and application of the subject, discuss with the class:—Jacob taught the Gospel of Christ as we are taught it. Jacob was fearless in his denunciation of evil. He was righteous and sought to teach the people righteousness.

#### Topics:

- I. Jacob son of Lehi.
  1. When born.
  2. Training.
  3. Companions.
- II. Personality.
  1. Retiring and thoughtful.
  2. Studious.
  3. Zealous.
  4. Faithful.
- III. Preacher of righteousness.
  1. Ordained by Nephi.
  2. Succeeded Nephi as head of the Church.
  3. Denounced prevailing sins.
    - a. Pride.
    - b. Uncastity.
    - c. Other sins.
    - d. Threatens destruction of Nephites.
  4. Principles taught.
    - a. The law of Moses.
    - b. The coming of Christ.
    - c. The atonement.
- IV. Sherem the Anti-Christ.
  1. Educated.
  2. Misled many by his subtle teaching.
  3. Interviews Jacob.
  4. Confounded and smitten.
  5. Confession and death.

V. Jacob continued his teachings of Gospel of Christ.

#### Fourth Sunday April 27 1924

#### Lesson 12—Enos, Who Listened for an Answer to Prayer

Objective: To teach that a righteous prayer offered in faith will bring its answer.

General References: Book of Enos; Dictionary of the Book of Mormon, page III; The Story of the Book of Mormon, page 60.

Problems and Illustrations: In the development and application of the subject discuss with the class:—Enos was unselfish and prayed for the welfare of his brethren. He exacted a promise from the Lord to preserve the records for the benefit of future generations.

Memorize: Enos, Verse 15.—“\* \* \* Whatsoever thing ye shall ask in faith, believing that ye shall receive in the name of Christ, ye shall receive it.”

#### Topics:

- I. Personality of Enos.
  1. His parentage.
  2. His attitude towards the Gospel.
- II. Contemplates the things of God.
- III. Prays to his Heavenly Father.
  1. Duration of prayers.
  2. Receives assurances of forgiveness of his sins.
  3. Receives testimony of Christ. (Have read in class, verse 8, Book of Enos.)
  4. Receives promise of preservation of Nephites and Lamanites.
- IV. Seeks welfare of future generations.
  1. Asks the Lord to preserve the records.
  2. Receives promise of their preservation.
  3. Given covenant they should be brought forth to Lamanites.

### Fourth Year—What Jesus Taught

#### WORK FOR APRIL

First Sunday, April 6, 1924

#### Uniform Fast Day Lesson

Subject: Why do I believe that I should find my greatest joy in serving the Lord? (See Superintendents' Department for suggestions.)

Second Sunday, April 13, 1924

#### Lesson 10—“Sincerity in Worship”

Objective: To teach that the value

of worship lies in humility and sincerity, putting aside worldly ambitions and pride.

General reference: Pupils' text, chapter 11. See references at close of chapter.

Problems and Illustrations: In the development and application of this lesson discuss with the class the significance of the saying of the Master: “He that findeth his life, shall lose it; and he that loseth his life for my sake, shall find it.”

Memory verse: The above verse (Matt. 10; 39) is suggested for the pupils to memorize.

#### Topics:

- I. The value of worship.
- II. Necessity of sincerity and Harmony in worship.
- III. The proper attitude in worship.

Third Sunday, April 20, 1924

#### Lesson 11—“How to Pray”

Objective: To teach that faith, sincerity, unselfishness, briefness and directness are necessary qualities in prayer.

General References: “What Jesus Taught,” Chap. 12, and references at close of chapter.

Problems and Illustrations: In the development and application of this lesson discuss with the class the satisfaction they experience in praying to a personal God and the effect of prayer upon one's character.

Memory Verse: Have the pupils repeat “The Lord's Prayer.”

#### Suggestive Topics:

- I. The Lord's Prayer.
  - Make an analysis of this prayer.
- II. Qualities that should enter into a prayer.
  - The Lord's Prayer a guide.
- III. Pray in the name of Jesus Christ.

Fourth Sunday, April 27, 1924

#### Lesson 12—Persistence in Prayer

Objective: To teach that we should constantly pray to the Father, going to Him in trust and confidence.

General References: “What Jesus Taught,” Chap. 13, and references.

Problems and Illustrations:—In the development and application of this lesson discuss with the pupils why prayers are sometimes unanswered and why persistence in prayer and childlike trust and confidence are necessary.

Memory Verse (Matthew 6:33): “Seek ye first the Kingdom of God, and His

righteousness, and all these things shall be added unto you."

story of Enos, Book of Enos, Book of Mormon.)

Suggestive Topics:

I. An urgent and righteous desire necessary in prayer.

II. Persistence in prayer necessary. (See

III. Implicit trust and confidence necessary.

IV. Submission to the wisdom and will of God.

### Grandmother's Valentine

The branches creaked on the garret roof,  
And the snow blew in at the eaves,  
When I found a hymn-book, tattered and torn,  
And turned its mouldering leaves.  
And lo! in its yellowing pages lay  
Grandmothers' valentine tucked away.

Hearts and roses together twined,  
And sweet little Cupids quaint;  
The gilt from the hearts was worn away,  
And the pink on the roses faint,  
And the Cupid's faces were blurred and dim,  
But it marked the place of her favorite hymn.

Before me rose, on the dusty floor,  
The ghost of a slender maid,  
Like the portrait hung on the parlor wall,  
In a gown of flowered brocade,  
And ivory laces as fine as air,  
And a diamond star in her powdered hair.

A handsome gallant beside her bent,  
In the country dress of old.  
He wore a ring with a ruby set  
And a waistcoat flowered with gold;  
Ruffled wrists and a ribboned queue,  
Silver buckles and a coat of blue.

A mouse ran over the broken boards;  
Behold! when I looked again,  
The squire in the gay blue coat  
And the maid with the silken train—  
There was nothing there but the shadows tall  
And the cobwebs long on the windy wall.

But I dropped a tear on the musty book,  
And tenderly laid it down  
With the treasure, deep in the cedar chest,  
In the folds of the faded gown.  
And left it there in the lavender leaves,  
And ashes of roses—under the eaves.

For I thought of a youth with soft brown eyes,  
And how I vexed him sore,  
The dim, dead loves—they touched my heart,  
And so I was cold no more.  
For love is the same as long ago,  
Grandmother's valentine told me so.

—Minna Irving, in *Christian Standard*.



*George M. Cannon, Chairman; Josiah Burrows, Adam Bennion, Alfred C. Rees  
and Eugene H. Hilton.*

## Second Year—Stories from the Bible

### LESSONS FOR APRIL

First Sunday, April 6, 1924

#### Uniform Fast Day Lesson

Subject: Why do I believe that I shall find my greatest joy in serving the Lord? (See Superintendents' Department, this issue, for suggestions.)

Second Sunday, April 13, 1924 ..

#### Lesson 10—Isaac and Rebekah

Objective: To teach that marriage is one of the most important events in life and should be directed by the inspiration of the Lord.

Text: Genesis 24.

- I. Abraham's desire concerning Isaac.
  1. Servant's covenant with Abraham.

(Note: For name of this chief servant Eliezer, See Genesis 15:2.)

- a. Eliezer's fears—His questions to Abraham.
- b. Abraham's warning.
- c. Abraham's promise.
2. The Servant's journey.
  - a. His prayer.
  - b. Events at the well.
    - (1) Servant's prayer.
    - (2) Appearance of the Maiden.
3. Ancestry Relationship of Rebekah to Abraham.  
(See Genesis 22:23).
4. Romance at the well.
  - a. Description of Rebekah.
  - b. Shows her kindness.
  - c. The servant's gift to Rebekah.
  - d. Rebekah's identity—Her invitation.
  - e. The Servant's gratitude.
  - f. Rebekah's message to her mother's household.
5. Her brother Laban.
  - a. His hospitality.
  - b. Servants.

But Eliezer refuses to eat until he has told his errand.

6. Eliezer told to explain his errand.
  - a. Tells the story of the life of Abraham.

- b. Explains oath.
- c. Tells of the events at the well.
  - Desires concerning Rebekah.
7. Bethuel and Laban.
  - a. Their consent.
  - b. Bestowal of gifts.
  - c. Sojourn at home.
  - d. The departure.
8. The blessing upon Rebekah  
(See Genesis 24:60) "Be thou the mother of thousands of millions and let thy seed possess the gate of those which hate them."
9. Meeting of Isaac and Rebekah.

Note Rebekah was one of the greatest women of the Old Testament.

Third Sunday, April 20, 1924

#### Lesson 11—Jacob and Esau

Objective: To teach that God blesses those who love Him and keep His commandments.

Text: Genesis 25:7-34; 27; 28; 29:1-30.

- I. Abraham's death.
  1. His age.
  2. His burial.
    - a. By whom?
    - b. Place.
- II. Isaac's two sons.
  1. Twins born to Rebekah.
    - a. Esau the elder boy.
    - b. Jacob the younger.
  2. Their characteristics.
    - a. Esau's habits and life.
    - b. Jacob's mode of life.
    - c. The Lord's promise to Rebekah.
  - d. Why she loved Jacob.
  3. Esau's sale of birthright.

(Note: While the birthright strictly speaking entitled the holder to a "double portion" of that which the father owned, this was not what Jacob desired. That which he wished was the right to stand at the head of his father's household. This is shown by the fact that when Jacob later went away from his father's home he left all of the property for Esau; and by the further fact that upon his return with his family years later, he did not ask Esau to give him any part of the great wealth that Isaac had but that instead he sent presents of flocks and herds to his brother Esau to such an extent that Esau said (Genesis 33:9): "I

have enough, my brother, keep that thou hast unto thyself."

4. Isaac desires to bless his son before he dies.
  - a. His request of Esau.
  - b. Rebekah's message to Jacob.
  - c. Her instructions.
  - d. Jacob's response.
  - c. Isaac blesses Jacob. "The voice is Jacob's voice, but the hands are the hands of Esau!"
5. Jacob's wonderful blessing (See Genesis 27:28-29)
6. Esau's return.
  - a. His disappointment.
  - b. Esau's lesser blessing.
7. Esau's anger against Jacob. Plans to kill him after his father's death.
8. Rebekah fears for Jacob.
  - a. Directs him to go away.
  - b. Her reasons.
9. Isaac's charge to Jacob. (See Genesis 28:1-5).
10. Jacob departs. Alone and empty handed
11. Jacob's dream. The Lord's promise to Jacob. (See Genesis 28:13-15)
12. Jacob's promise to the Lord. (Genesis 28:20-22).

Note: Many people, including some teachers, fail to recognize the inspiration that prompted Rebekah to wish Jacob to receive the blessing that Isaac seems to have intended for Esau. Rebekah was unquestionably a woman of great spirituality. Whatever the Spirit of the Lord prompted her to do, that she quickly did. When asked to leave her mother's home she did so without the least hesitation; following the promptings of the Spirit. In the same way, not having children for some time, when she found herself about to become a mother she inquired of the Lord as to her condition and to her was revealed the destiny of the two nations that were to be the posterity of her twin boys. She therefore, loved the one who loved the Lord, and assumed to direct her son Jacob what he should do and say, and helped him obtain the blessing which God had destined him to have and which her headstrong son Esau had despised when he sold his birthright. Nor was fear the uppermost thought either in her mind or in that of Jacob. The desire to allow Esau's wrath to have time to cool was unquestionably in their minds. The real thought, aside from a desire to be a peacemaker, was to have her posterity to whom the Lord had told her millions would come, be born of women who believed in the true God. So with this noble thought in mind she

allowed and even urged her favorite son to go away into a distant land never to see her again in this life; and leaving to the son Esau whom some erroneously consider cheated, all the wealth and possessions of Isaac to which Jacob was at least entitled to a large part.

#### Fourth Sunday, April 27, 1924

#### Lesson 12—Jacob and His Family

Objective: To teach that prosperity follows industry coupled with a desire to serve God.

Text: Genesis 29:30-31.

- I. Jacob's family.
  - a. His wives.
  - b. His children.
  - c. His service.
    - (1) First for wives.
    - (2) For share of property.
- II. Jacob's Prosperity.
  - a. Sons of Laban complain (Genesis 31:1).
  - b. Jacob prepares to depart.
  - c. The departure.
  - d. Laban's pursuit.
  - e. Jacob's anger and final covenant of friendship. (Genesis 31:36-55).

### Fourth Year—Ancient Apostles

#### WORK FOR APRIL

#### First Sunday, April 6, 1924

#### Uniform Fast Day Lesson

Subject: Why do I believe that I should find my greatest joy in serving the Lord? (See Superintendents' Department for suggestions.)

#### Second Sunday, April 13, 1924

#### Lesson 10—Out of Gloom into Light

Text: "Ancient Apostles."

Objective: To teach that the resurrection of Christ is a reality.

- I. Visits to the tomb.
  1. By Mary Magdalene.
  2. By Peter and John.
- II. Appearances of the Savior.
  1. To Mary.
  2. To Peter.
  3. To the disciples at Emmaus.
  4. To some women.
  5. To the eleven apostles.
  6. To the fishermen.
- III. Admonition to Peter.
  1. Feed my lambs.

2. Feed my sheep.
3. Effect upon Peter.

Teachers: As a matter of preparation read the account of the Resurrection as recorded in each of the four Gospels. Impress your class with the fact that the Savior appeared to many on different occasions; that His resurrection was thoroughly confirmed; that it is not a myth, but a glorious reality.

What value has a belief in the real, literal resurrection of the Savior to Latter-day Saint boys and girls? Why do we believe that He still lives? Has He ever appeared since His departure from the ancient apostles?

### Third Sunday, April 20, 1924

#### Lesson 11—A True Leader and Valiant Defender

Text: "Ancient Apostles."

Objective: To teach that the Holy Ghost gives us strength to live the Gospel.

- I. Selection of apostles.
  1. Meeting in Jerusalem.
  2. Names presented.
  3. Prayer to the Lord.
  4. The vote
  5. Selection of Matthias.
  6. Procedure in our own Church.
- II. Day of Pentecost.
  1. Multitudes in Jerusalem.
  2. People of different languages.
  3. Gathering of members of the Church.
  4. Baptism by the Holy Ghost.
  5. Gift of tongues.
  6. Peter's powerful address
  7. The great conversion.
  8. Command to the believers.
  9. Address to the Church

Teachers: Teachers must not confine their reading to the text: Read all the New Testament quotations given. Read Peter's address so that you as teacher, may catch the spirit of that remarkable occasion before you appear before your class.

What change had come over Peter? How had it been brought about? What ordinance do we have in the Church today

that bestows upon us the Holy Ghost? At what age do we receive that ordinance? What value does the Holy Ghost possess for us? Ask these and other pertinent questions. Let the class memorize the answer given by the apostles, when asked by the new converts, what was required in order to be saved. That is the message which our missionaries are giving to the world today.

### Fourth Sunday, April 27, 1924

#### Lesson 12—Peter and John Arrested

Objective: To teach that those who defend the truth fearlessly win respect.

- I. The arrest.
  1. Preaching at the temple.
  2. Gathering of the multitude.
  3. Envy of the Jewish priests.
  4. Peter and John taken to prison.
- II. Before the Sanhedrin.
  1. Appearance of the healed man.
  2. Questions by high priest.
  3. Peter's replies.
  4. Attempts to frighten Peter.
  5. His memorable statement.
- III. All things in common.
  1. New order in Church.
  2. Story of Ananias and Sapphira.

Teachers: It should be pointed out how the priests have always fought the work of the Lord; that they have opposed the Church and its leaders. The ministers to whom the boy Prophet told his story concerning the vision all joined forces to fight him. Call attention to the "new" Peter, now a powerful leader, fearless and forceful. What do our missionaries do when told not to preach? Do they come home or continue to spread the Gospel? There are many instances related by our boys in the field where they, too, have been threatened and told to leave and stop preaching about Joseph Smith, but they have been valiant, like unto Peter, and have continued.

What will your boys and girls do when they enter the missionary field, when they meet opposition? There is also a lasting lesson to be learned from the story of Ananias; viz., the payment of all our obligations to the Lord.

### A Valentine

"To know that I've a friend like you  
 Puts in each rose a bit more dew,  
 More high delight in each bird's trill,  
 More red above the sunset hill;  
 It tints the bluest sky more blue—  
 To know that I've a friend like you."

# PRIMARY DEPARTMENT

*Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith, and Mabel Cook*

## WORK FOR APRIL

**First Sunday, April 6, 1924**

### Uniform Fast Day Lesson

Subject: Why do I believe that I shall find my greatest joy in serving the Lord?

Song: "I'll Serve the Lord While I am Young," number 159, Deseret Sunday School Song Book.

Aim: We serve our Heavenly Father best and find our greatest joy by helping poor and needy people.

Lesson: Have any of you ever been very, very hungry? How did it feel? Who gave you food? How did you feel when food was brought to you? There are many people in this world who are very poor. Many of them haven't enough to eat. Perhaps they have only one meal a day and for that meal perhaps they do not have nice things to eat such as we have here in our mountain homes where Heavenly Father has given us so much. How do you think Heavenly Father feels about these poor people? How should we feel toward them? How would we feel if we helped them?

Once there was a poor widow who lived in a poor little lumber house. She had three children. Their papa who was a good man had died, so they had very little to eat and hardly any coal to make a fire with. One day the poor mother came over to see Sister Brown to see if she could get some work to do to earn a little money. Mrs. Brown was not home, so the poor widow had to leave disappointed. As she left, she cried at thinking of her hungry children. Marie Brown, an eight year old girl, knew what was the matter. Pretty soon Marie's mother came home. Marie told her all. Then Marie said, "Mother let's play fairies. You and I will be good fairies. We'll bake some good bread and make some nice cakes. Don't you think they'd be happy if we knocked on the door and they looked out and saw us with these good things for them?" Marie's mother was glad her little girl was so kind and thoughtful, so they played the good fairy. Mrs. Brown also found work for these poor people, so they could earn money for themselves. That night Marie said, "Oh, Mama, I just couldn't have slept

if I thought those poor people were hungry, but now I'm so happy."

Do you, boys and girls, know of any poor people? How could you help them?

Lesson 25. The Woman of Samaria.  
Text: John 4:1-42.

Reference: "Bible and Church History Stories," page 107.

**Second Sunday, April 13, 1924**

Lesson 26. Jesus and Nicodemus.

Text: John 3:1-16.

Reference: "Bible and Church History Stories," page 110.

**Third Sunday, April 20, 1924**

Lesson 27. Jesus and John Baptizing.

Text: John 3:22-26; 4:2.

Reference: "Bible and Church History Stories," page 115.

**Fourth Sunday, April 27, 1924**

Lesson 28. Jesus Blesses Little Children.

Text: Matt. 18:1-10; Mark 10:13-16; Luke 9:46-48.

Reference: "Bible and Church History Stories," page 118.

### Preview of April Lessons

1. Why was the woman of Samaria astonished that Jesus should ask her for drink? What did He mean by "living water?" (John 4:10). What did Jesus mean by telling the disciples, "I have meat to eat that ye know not of?" (John 4:32).

2. What was Christ's statement concerning salvation to Nicodemus? What features of Christ's plan were hard for Nicodemus to understand? Why? Why then was Nicodemus attracted to Jesus? Compare with present day conditions.

3. How did John the Baptist show bigness of character in speaking about Jesus? (John 3:20). What evidence is there in the texts of the April lessons that baptism by immersion is the correct form of baptism? What evidence that infant baptism is not a part of the Gospel plan?

# KINDERGARTEN DEPARTMENT

*Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love Gee*

## WORK FOR APRIL

**First Sunday, April 6, 1924**

### Uniform Fast Day Lesson

**Subject:** Why do I believe that I should find my greatest joy in serving the Lord?

**Objective:** To teach that all who serve the Lord and keep His commandments shall have eternal life and enter into the presence of their Heavenly Father.

**General References:** See Superintendents' Department; Rev. 22:14; II Kings, 4:8-37.

**Questions and Problems:** Woman of Shunem is kind to a Prophet of the Lord. She gives him food. Later has husband build room for him. The man and wife are happy but would be happier if they had a child. Because of their serving the Lord, a baby is sent them. They have great joy. The boy is taken ill; dies; Elisha is sent for. By the power of God the child is restored to life.

Why was this woman kind and good to Elisha?

John, the Revelator, said that all those who serve the Lord and keep His commandments shall be blessed, and go and live in the presence of their Heavenly Father.

When do you feel the happiest,—when you go to Sunday School, or stay home? Why? How do you feel when you do something for somebody?

### Topics:

#### I. Service brings greatest joy.

1. Elisha was happy. He was treated kindly because of his service to the Lord.
2. Woman of Shunem blessed because of her service to God's prophet.

#### II. Ways of Serving.

1. Helping others.
2. Attending meetings.
3. Being kind and caring for all of God's creatures.

**Second Sunday, April 13, 1924**

### Lesson 47—"The Last Supper"

**Objective:** To teach that by partaking of the Sacrament worthily, we express a desire to remember Christ.

**General References:** Matt. 26:17-25; Mark 14:17, 22-27; Luke 22:7-27; John 13:4-34; "Sunday Morning in the Kindergarten," second year.

**Questions and Problems:** The feast of the Passover held in Jerusalem. Jesus sends disciples to Jerusalem to prepare for the Last Supper. Gives them instructions for the preparation of the meal. The meal is spread.

After the meal Jesus takes bread, blesses it and passes it to disciples; does likewise with wine. Said to the disciples: "Take, eat. This is in remembrance of my body." After the wine was blessed, He said "Drink ye all of it, for this is in remembrance of my blood which is shed for many."

Jesus wanted them after He had gone, to hold meetings and partake of Sacrament.

Why did Jesus want the people to have the Sacrament?

Why do we partake of the Sacrament? How should we partake of it?

### Topics:

#### I. The Last Supper.

1. Where it was held.
2. Why it was held.
3. Preparation for it.
4. Sacrament introduced.
5. Purpose of Sacrament.

#### II. Partaking of Sacrament.

1. Clean hearts and hands.
2. Pure minds.
3. Right hand without glove.
4. Our care of cups.

**Third Sunday, April 20, 1924**

### Lesson 48.—The Death and Burial of Jesus

**Objective:** To teach that true greatness consists in losing one's self for the good of others.

**General References:** Matt. 27:22-61; Mark 15:1-4; Luke 23:22-56; John 19:16-42; "Sunday Morning in the Kindergarten," Second Year outline.

**Questions and Problems:** Christ before Pilate. The wicked people want to crucify Him. They could furnish no reason. Pilate sees the condition, washes his hands, and says: "I am innocent of the blood of this person: see ye to it."

Jesus is taken and is stripped of clothes. Is dressed in scarlet robe. He is given cross to carry to Golgotha. He is nailed upon cross with a thief on each side. They give Him vinegar to drink. Jesus asks Father to forgive the people.

A terrible storm arises; Jesus's Spirit leaves His body. Some of the people recognize Jesus as the Son of God. Christ's body is taken down by friends. Wrapped in linen cloth, and placed in tomb. Soldiers guard the tomb.

Why did Jesus say, "Father, forgive them; they know not what they do?"

What great lesson did Jesus teach us when He forgave His enemies? How did some of the wicked people know that Jesus was the Son of God? Why do you think they believed it then?

#### Topics:

- I. Christ before Pilate.
  1. Wicked men wanted to crucify Him.
  2. Pilate asks for reason.
  3. No reason can be given.
  4. People demand Christ crucified.
  5. Pilate frees himself from guilt.
  6. Jesus is taken by the soldiers.
- II. Preparing Christ for Crucifixion.
  1. Changes Christ's robe.
  2. He is made to carry own cross.
  3. He is nailed upon cross.
  4. He suffers: is given vinegar to drink.
  5. Christ asks His Father to forgive His enemies.
  6. Christ's Spirit leaves body.
  7. Christ's body prepared for burial.
- III. Christ's death necessary.
  1. Christ passed the portals of death, that we might live.
  2. He taught us to forgive those who injure us.

#### Fourth Sunday April 27 1924

#### Lesson 49.—"The Resurrection"

Objective: To teach that Christ is the resurrection and the life.

General References: Matt. 28:1-10; Luke 24:46-51; "Sunday Morning in the Kindergarten." Second Year outline.

Questions and Problems: At the end of the Sabbath. An earthquake takes place; an angel of the Lord appears, rolls away the stone and sits upon it. The two Marys arrive; are frightened. The angel tells them to fear not; that Jesus had risen from the dead. He bade them go tell the disciples that Jesus had gone into Galilee. They go on their way rejoicing. Jesus talks to people, and disciples. Some doubt. Jesus lets them see the nail prints. He gives his last message to disciples.

What was the angel doing at the tomb? Why were the two Marys frightened? What did the angel tell them? Why were they so happy when they learned that Jesus had risen? Why do we have Easter Sunday? Why did Jesus rise from the grave? Where did He go after He had risen?

#### Topics:

- I. At the Sepulcher.
  1. The soldiers on guard.
  2. The angel appears and rolls away the stone.
  3. The two Marys arrive.
  4. Jesus rises and goes to Galilee.
- II. Christ is risen.
  1. The two Marys go to spread the news.
  2. Jesus gives last instructions to disciples.
- III. Easter Sunday.
  1. Christ is our Resurrection.
  2. Purpose of Easter.
  3. Eastertime is the awakening of new life.

God selects His own instruments, and sometimes they are queer ones; for instance, He chose me to steer the ship of state through a great crisis.

—Lincoln.

In the very responsible position in which I happen to be placed, being a humble instrument in the hands of our heavenly Father, as I am, and as we all are, to work out His great purposes, I have desired that all my works and acts may be according to His will, and, that it might be so, I have sought His aid.—Lincoln.

Lincoln's growth in godliness had its beginnings in the unquestioning faith in the teachings of his mother, in her Bible reading to him, and in his own personal study of the Scriptures.

# RELIGION CLASSES

*Written for the General Church Board of Education by Harrison R. Merrill,  
Brigham Young University*

## Why not Make 1924 a Banner Year?

Nineteen hundred twenty-four finds the Religion Classes throughout Zion in good condition, according to reports that have come in from the field. Several of the largest cities of Utah report that classes are running with from eighty to ninety per cent attendance. These reports are especially gratifying since in the past the larger cities presented the most difficult problems.

The attitude of the people generally towards Religion Class work is good. Nearly all members of the Church are becoming interested in the work.

In spite of the general excellent report, however, there are a few stakes in which the work is not progressing as it deserves to progress. It is hoped that in these stakes new efforts will be made to bring the work to a high level of efficiency in order that classes everywhere may come to a triumphant close next spring.

Those wards which have not yet used the Sacrament meeting for the purpose of encouraging the spirit of Religion Class work might do well to arrange for such a program, as a great deal of good by such means has been accomplished in various stakes and wards.

Only a few weeks of Religion Class work remains for this year. Supervisors should increase their effort, and should be studying the problem of winning the children to the classes until the close of the day schools. It would be well, too, if every ward would prepare to close the season's work with exercises intended to increase in the minds of pupils and parents the idea of the importance of the work.

Religion Classes are here to stay. Workers should sense this and so organize the work that it may be perpetuated with as little difficulty as possible.

It would be glorious if Religion Class workers would turn to and make 1924 an outstanding successful year. It can be done.

## LESSON XVIII

### Subject—The Importance of Being Baptized

The day a person is baptized into the Church of Jesus Christ is a very important day of his life. In fact, that day is almost as important as the date of a person's birth, for it marks the beginning of a new life,

a spiritual life. After that date he is living for a new purpose.

Latter-day Saints believe in and frequently talk about a pre-existent state. Before we lived in this world we lived in another world in which we could choose our manner of living very much as we can here. In that pre-existence men could choose to follow the teachings of the Lord or they could choose to follow methods of life that appealed to their selfish pleasures. Some obeyed God, we are told, and were added upon, that is, they had the privilege of coming to this world where they may learn many new and valuable lessons. Those who obey God here will have glory forever and ever, we are told.

Sometimes we wonder why all those beings did not obey in order that they might have the joys of this life. How foolish to allow pride, selfishness, and pleasure to stand in their way.

But that former life, probably was similar to this. Men to-day refuse to keep the commandments just as they did then; they refuse to live the laws of life now just as they did then.

When a person is baptized he sets his feet upon the path of life which leads to joy both in this life and in the life to come. By being baptized he signifies that he intends to live the laws of spiritual life in order that he may grow spiritually forever.

But, of course, being baptized is not enough. One must then live the laws of spiritual growth if his glory is to be great. A young man may enter high school, but if he fails to study, if he disobeys the rules of the school, he does not receive his diploma. He will not be permitted to enter college until his high school work has been completed.

So it is with life. A man must start right, then keep right, *do* right, if he is to have life abundant.

Baptism is a celestial law. It is a condition of entrance to God's most glorious kingdom. It is the admit card to celestial privileges; therefore, the day one receives his privileges is one of the most important of his life.

Note: The teacher could tell or assign a student to read and tell the story, "Added Upon," by Nephi Anderson.

### Suggestive Questions

1. Give some reasons why the date of one's baptism is an important date.

2. Explain the process of baptism.
3. Show that living the Gospel makes for better and longer life.
4. Tell your own experience when you were baptized.

## LESSON XIX

### Subject—The Importance of Joseph Smith's First Vision

In the last nine or ten lessons, Jesus Christ, as he appeared in Jerusalem, has been introduced to the Religion Class workers along with the most vital principle the Master taught—baptism. The necessity, importance, and reasonableness of baptism cannot be over-emphasized. It is a very beautiful ordinance and should be shown in all its beauty to the children.

In this lesson, it was hoped that Jesus could be made more real and tangible by connecting Him up with the modern man—Joseph Smith—who actually saw the Great Shepherd and talked to Him.

There are, perhaps, in nearly every school, children whose grandparents knew the Prophet Joseph. In nearly every community there are people who can tell wonderful stories of the early days of the church. The children should be encouraged to gather up these stories and to tell them in class.

In some cases it may be desirable, even, to invite pioneers to come to the class and tell stories connected with Joseph Smith, Brigham Young, and others. Another interesting assignment would be to have each baptized child wherever possible trace the authority of his baptism back to Jesus Christ.

This lesson, too, should call forth interesting testimonies.

## LESSON XX

### Review

## LESSON XXI

### Subject—The Great Neighbor

According to the story, "The Good Samaritan" a neighbor is one who actually serves his fellow men. The neighbor doesn't stop to ask when he sees a man in need, "Is this my friend?" "Do I know this man?" "Is he of any consequence in the world?" The true neigh-

bor looks upon all men as of consequence and worthy of assistance.

Of course, Jesus was the Great Neighbor. He came into a world that immediately turned against Him, but since the people of the world needed His help, He remained true to them.

He found the world wounded and bleeding just as the Samaritan found the man who had been set upon by robbers. When Jesus came, sin and wickedness were common among men. Tyrants ruled. Common people were looked upon as mere aids to the greatness of nobles and kings. Emperors were almost worshipped as being of finer metal than common men.

Jesus came to change all this. He selected His apostles from among the poor. He taught that the servant not the served was the great among men. He bound up the wounds of humanity by ministering to the self-respect of men. He made it clear that all men were sons of God and, therefore, in the sight of God of equal consequence.

Then, finally, though the world rejected and reviled Him, He gave His life to the service of men, and in the end, died that all men, His enemies as well as His friends, might be resurrected. As He hung on the cross torn with agony He cried out, "Father forgive them for they know not what they do."

Jesus was the greatest neighbor of all. We cannot find a selfish act among all the things He did. Every sermon, every miracle, every visit made by the Master was for the purpose of serving someone or mankind. He lived a life so beautiful in its dedication to humanity that it has served as a model of perfection through two thousand years.

If Jesus was willing to suffer persecution all His life; if He was willing to give the years that He lived entirely to the service of men and in the end willing to be cruelly crucified for us, then what should our attitude be towards our neighbors?

### Suggestive Questions

1. What is a neighbor?
2. Name all the reasons you can for calling Jesus a great Neighbor.
3. What was His most neighborly act?
4. Relate any stories you can about people who have been truly neighborly.
5. How can you tell a neighbor?
6. Show that Washington and Lincoln were neighbors.

**If God is with us, we cannot fail.—Lincoln.**

# CHILDRENS' SECTION

## Adventures in Gooseville

*By Estelle W. Thomas*

When Freddie was five years old Bit Brother came to live with him.

Freddie knew of course that the angels brought Bit Brother because he was so lonely, but in his heart he always believed that Santa Claus had something to do with it or why was it so near Christmas that he came? And though he didn't tell his mother this, he had asked Santa Claus in his letter for a little brother, "just like his cousin Chaddie's." To be sure his mother had seen the letter, for he had given it to her to post. But sometimes mother couldn't seem to read his writing, although it looked just like hers, or grannie's or anybody's to him.

When Bit Brother came he was not at all like Chaddie's little brother, who was fat and white and dimpled and laughed and talked all the time.

Bit Brother was very, very tiny, and very, very red, and when he wasn't sleeping he was eating, and when he wasn't doing either he was crying.

He was no larger, in fact, than Gwennie's doll, and very much more tender, and Freddie soon learned that the only playing he could do was to stand by the chair when grannie bathed the baby, and let the little pink fingers grasp one of his slim brown ones for a moment in their aimless gropings.

He was very loyal to Bit Brother, however, and would never acknowledge that he left anything to be desired as a play fellow. He even excused the baby's lack of teeth, when he discovered this deficiency, on the grounds that Bit Brother was trying

to look like Grandpa because he was named for him.

But he often stole to the side of the baby's bed and whispered in the little pink ear, 'Hurry and grow, Bit Brother, and I'll take you to Gooseville.'

And Bit Brother grew! How he grew! It seemed no time at all before



**FREDDIE**

he had dimples, and creases and rolls of fat all over him, and could smile at Freddie with a look which said, "You see I'm hurrying, Freddie, I'm growing as fast as I can!"

Now you must know that Freddie had been in the habit, ever since he could remember, of going to Gooseville and playing with the little Goosevillians, whenever he was lonely and had no one to play with; but since the advent of Bit Brother he had never gone once but was waiting patiently for the time when he could introduce this new acquisition to these charming friends.

You can well believe, then, that every step in Bit Brother's progress was eagerly watched and welcomed by Freddie. When he first sat alone, his first tooth, the time when he began creeping about the floor on his hands and knees like a fat little Teddy-bear, and his first wide faltering steps from Mother to Freddie! What joyful occasions were these! But on that wonderful day when his little lips first lisped "Buddie," Freddie's happiness was complete.

Bit Brother's progress was rapid from now on, and it was not long before Freddie knew that his months of waiting were over, and it was time for Bit Brother's initial trip to Gooseville.

There was a magic rug before the sitting-room fire, upon which Freddie had taken many a flying trip to this land of story-books. It did not look like a magic rug, and no one knew of its magic properties but Freddie, himself, and his Mother, to whom he had confided the secret.

Now, on one warm spring morning Freddie seated his little brother and himself, cross-legged on the rug, facing each other. Then adjuring the baby solemnly to keep his eyes closed, or the charm would be broken, Freddie repeated swiftly three times, "Shadrach, Meschak, and Into-bed-you-go!" This was a charm Freddie had thought of himself. It sounded like the names of



BIT BROTHER

the Hebrew children, and had a fine rhythmic sound when spoken swiftly that Freddie thought as good as "Abra-cadabra," or "Open Sesame." However, it failed to work this time, and Freddie opened his eyes to find Bit Brother's fastened on him in a round blue stare of amazement at his strange incantation. "You must remember to keep your eyes closed, Bit Brother," said Freddie patiently. This time the charm worked, and the rug sailed out through the living-room door, over the rose garden and the garden fence, above the dusty white road and the fields just beginning to be freshly green, and came to a hovering stop at the edge of the enchanted forest.

"We walk from here, Bit Brother," said Freddie, taking his brother's wee fat hand.

So they trudged off through the forest while the rug flew back to its accustomed place before the fire, for it matched the rest of the furniture, and had a feeling that it was indispensable to the comfort and beauty of the room.

In the meantime Freddie's and Bit Brother's adventures had already be-

gun, for just as their feet found the well-worn path to Gooseville through the forest, they were joined by a big beautiful black cat, hurrying along from behind. "Pretty kitty," said Freddie, stopping to stroke her glossy fur, "Where are you going?"

"I'm going to Gooseville, sir," she said, much to Bit Brother's amazement, for he had never been able to get his own kitten to say a word. "I must hurry, too," continued the cat, who had been washing her face as she spoke, "I am due at the palace now, and the Queen of Hearts will be uneasy about me,"

"Oh, do you belong to the Queen?" asked Freddie. He was surprised that the queen's cat should be straying so far from home like an ordinary feline.

"Yes, I am just returning from a trip to London," explained the cat, "Where I have been paying a visit to the Queen. I did her quite a service," she added rather proudly. "I frightened away a mouse that insisted on staying under her chair, until the poor Queen hardly dared put her feet to the floor. I don't think he'll come back in a hurry. It was the same mouse that had that annoying habit of running up the clock and down again at exactly one o'clock." she finished as she hastened on.

She was soon out of sight of the boys, for Freddie had to accommodate his pace to Bit Brother's fat little legs, and then there was the delay while they gathered snow drops and little scattering violets to take home to Mother, but which were drooping in Bit Brother's tight, warm little fist long before they reached Gooseville.

(To be continued)

## Heroes of America

When little children of our time are asked to think of some of the heroes of America, what name are they likely to think of first? Is it not Christopher

Columbus? That great man and brave hero who discovered America when it was an unknown country to the larger portion of the world, and who had to work and pray for a long time before he could get anyone to let him have money with which to buy ships and hire men to go with him to sail far, far west across the wide, deep ocean and see what they could find. And they found America, a new country to the people who lived in Europe and in Asia and Africa. And we are here in this free country because Christopher Columbus found this land of America. What a hero he was!

Then we think of George Washington, the first great general who led all the men and boys who were able to be soldiers and fight for the freedom of America, when other men wanted to keep it from being a free country, and George Washington and his men prayed a great deal, too, and worked very hard, and the Lord helped them so that they drove the other men away and kept America a free country without any king. And the free people loved their dear general so much that they all voted for him and made him the first great president over them all to help make good laws so that everyone who came to live in America, as well as those who were born here might be free and happy.

Still, part of America's people who had got some negroes from Africa thought it was not wrong to make slaves of them and have them work as their masters said they must, not being free to work for themselves as they desired. But that was wrong. And after a while another great hero was raised up to set those slaves free. That was Abraham Lincoln. Many of the people believed as that hero did that there should be no such thing as slavery. So there was another terrible war in America and Abraham Lincoln was the greatest hero in it. He was right and his soldiers won the battle.

The slaves were all set free. And the people loved Lincoln almost the same as they had loved Washington. They voted for him and made him President of all the United States of America.

George Washington and Abraham Lincoln were both born in February, and this story for this month's *Juvenile Instructor* is in honor of their birthdays.

In another story I would like to tell about other heroes who lived on this choice land which we call America, hundreds of years before it was discovered by Christopher Columbus. Many of our children who go to Sunday School will think in a minute what book that other story would be taken from.

*L. Lula Greene Richards.*

## Stories Told at Juvenile Pioneer Camp

*By Annie Lynch*

February 14th, Valentine day, was the date set for the girls of the Juvenile Pioneer Camp to again entertain and each pioneer guest had received a valentine with a request to relate an incident of Nauvoo days.

Aunt Laura, who, although eighty-nine years old, distinctly remembers her childhood days in Nauvoo, said, "I was six years old when father and family left our home in Salem for Nauvoo. We were the only members of the Church left in Salem, the others of the branch having gone to Nauvoo the year before, and in some respects it was a very sad leave-taking of relatives and friends, but my parents and the older children (I was the youngest) felt that no sacrifice was too great for their religion. Their greatest desire was to join the Saints and to meet the Prophet. We reached Nauvoo in March, 1841, just a few weeks before the April Conference, and I am one of the few pioneers living who witnessed the laying of the foundation of the Nauvoo Temple. I

was so impressed, especially with the militia parade, that I have never forgotten some of the details. The previous October Conference a resolution was passed that the Saints would build a temple and the following January a revelation was received in regard to the building. I tell you, girls, the Saints were anxiously looking forward to the sixth of April. Many strangers were interested and came to witness the ceremony. We were awakened by peals of artillery, then all was a bustle in our home; although mother with New England precision, had laid out our best clothes the night before. We were so anxious to be in time to see the reviewing of the Legion by the Prophet, who was the Lieut. General, that mother could hardly keep us long enough for breakfast.

Well, we were there on time, in fact an hour too soon, for the review was not scheduled until 9:30, and long before that hour the streets were filled with men, women, and children. After the review the procession was formed and marched to the Temple grounds. It was led by the Prophet, his aids, and staff; followed by the cavalry and infantry and distinguished non-Mormons. On his beautiful horse he was a commanding figure, and was admired not only by his people, but by the strangers. There were fourteen companies from Nauvoo and two volunteer companies from Iowa and I remember that in one company of Cavalry there were ladies riding eight abreast. The oration, I believe, was by Sidney Rigdon. Then came the laying of the corner stones, the first by the First Presidency, the other by the representatives of the different quorums. All went off in harmony and the Saints returned to their homes with a feeling of peace and gratitude."

"I don't remember the laying of the corner-stone," added Bro. B., "but I do remember the Temple. It was a beautiful and impressive structure built of light gray limestone almost as hard

as marble. Father was one of the stone-cutters, and I frequently carried his dinner to him and watched the Temple grow. He took great pride in pointing out its beauties and he attracted my attention to the pillars of which there were thirty and as he was one of the workmen on these, I well remember the symbols. The bases of these pillars were crescent new moons, and the capitals were suns with human faces in bold relief. The pillars were also ornamented with rays of light and waves, the whole surmounted by two hands holding trumpets.

"When the Temple was nearly finished he took me to see the baptismal font, supported by twelve oxen. I was old enough to sense the troublous time and the anxiety of the Saints for the completion of the holy edifice. There are many incidents of the exodus that I remember and that I will tell you another time."

"I was not old enough to remember much of the Nauvoo days," said Aunt Emily, "but I heard my father relate a most faith-promoting story of when he was miraculously healed. He with the rest of the people had looked forward to the completion and to the dedication of the Temple, but months before the finishing touches, such as the gilding of the angel and the trumpet, were made, he was confined to his bed, unable to walk a step. So great was his faith, however, in spite of persecution and affliction, that he repeatedly asked to be taken to the Temple and be healed. So the day that the Temple was opened for meeting, two of the brethren of his quorum came and carried him to the light wagon where a mattress had been placed. He was carried into the building, and at the close of the meeting was administered to, when he got up and walked the distance of two miles to his home."

"Sister B.—, it is your turn now," said Margaret.

"Well I'll try," she answered. "As

today is Valentine's day, I'll tell you of an amusing thing that happened when I was a child. I had a dear little playmate named Charlotte. Her mother was a member of the Church but her father, a wealthy New York man, was very bitter and determined that little Charlotte should not come with her mother to Nauvoo. Not to be outdone, the mother came back, stole the child, dressed the little girl in boy's clothes and brought her safely to the city beautiful. While traveling she called her Charlie, and when ever the children wanted to tease her they only had to address her as Charlie. One Valentine day, the older boys made up a song about Charlie, wrote it out and sent it to her. They would sing it every time they saw her. I don't rememehr the lines, only they referred to Charlie and his black curls. She had been pampered and somewhat spoiled and I tell you she had a tantrum when she got her valentine."

### Dressing Up

Sometimes I borrow Mother's scarf,  
Her long kimono too  
Her slippers and her feather fan  
Which is a lovely blue.

I put her bracelet on my arm  
Her necklace too I wear,  
And with gold paper make a crown  
To wear upon my hair.

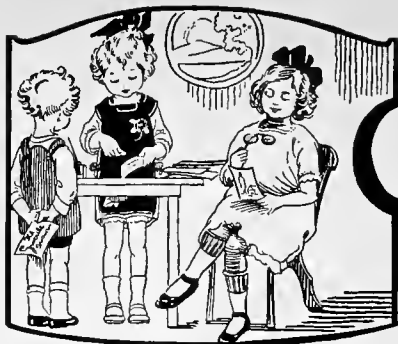
And when I'm dressed, I'm finer far  
Than anyone you've seen,  
For Daddy stares at me and says,  
"Why, this must be the Queen!"

It's fun to play at dressing up  
And wear a royal crown,  
But when I'm tired I take it off  
And lay aside my gown.

Cause then you see I'm just myself  
In my own clothes I'll be—  
Then Daddy says, "My girl's come  
back!"

And Mother kisses me.

Annie Malin



# The Children's BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

## Billy's Birthday

As Billy climbed out of bed one morning, he felt very happy for it was his birthday. He decided, before he went down stairs to breakfast, not to tell his parents, or his little sister about it and see if they would remember this event.

At breakfast no one said anything about it, so Billy went off to school feeling very much disappointed.

In school he behaved very badly and

went down two or three places in class. He could not keep his mind off his disappointment.

When he reached home, at about four o'clock, he felt so blue that he could hardly stand it, but when he entered the house he changed his mind, for there, in his front room, were twelve of his little playmates. They were very glad to see him and he soon became interested in some games and they had a good time.

After playing awhile they went into the dining room for dinner. In the center of the table was a large birthday cake containing nine candles. Billy danced for joy when he saw it. At each plate there was a small gift and at Billy's plate there was also a letter he hurried and read—

"Dear Billy, I know you thought I had forgotten you this morning but all the time I was planning this party. I hope you like it. Your Mother."

Billy felt even better now, and tears of joy and appreciation, came in his big eyes for he knew that his mother was always kind to him and he felt ashamed of how he had acted in school.



PHOTO BY WILLA RAY LLOYD  
Age 7 Twin Falls, Idaho

He never forgot that birthday and  
tried always to be good.

Age 12. Hazel Fletcher.  
224 E. 1st So.  
Provo, Utah.

### Dear Old Idaho

Dear old Idaho is noted for its cold  
and windy weather,  
It can blow till everybody wants to  
cuddle close together.  
That is why we are so friendly here  
in breezy Idaho,  
Just because we are always wishing  
that the wind would always  
blow.

No one's lazy, for the whistle of the  
mighty northern breeze  
Makes us hustle every minute then  
we're not so apt to freeze.  
So of all the mighty wonders that we  
find in Idaho,  
None we like so well I'm thinking as  
to hear the north wind blow.

Age 14. Beatrice Jensen,  
Basalt, Idaho.

### Mexican Homes

You all know in the olden days the  
Mexicans built their homes of sun-  
dried bricks. To make the bricks  
they first dig a deep hole in the  
ground. Into this they put sand, clay,  
and mixed it with their feet until it  
was thick. They next put straw into  
it and after thoroughly mixing, they  
used the wooden moulders. They  
filled the moulders with it, then  
smoothed it over the top with their  
hands. Next they turned it out of the  
moulders on to a long board to dry in  
the sun, a few days or a week. Then  
they built warm homes where the  
Mexican families lived comfortably  
and happy.

Age 13. Grace Read  
Box 44 Trenton, Utah.



Drawn By C W. Gibby

Age 13

Roy, Utah

### Sunshine After Rain

It was a dark, dismal day. The  
lightning flashed, the thunder roared,  
and the rain fell in torrents.

A little girl was as sullen and cross  
as the sky looked and she pouted be-  
cause she couldn't go out to play.  
Then there was a streak of sunshine  
in the girl's heart and she said, "I  
won't make everyone else unhappy be-  
cause I can't have my own way. Soon  
the house echoed with her laughter,  
and then the sun came out from the  
clouds, and there was sunshine after  
the rain.

Age 11. Wanda Wilcken  
315 Jeremy Street,  
Salt Lake City, Utah.

### A Faithful Friend

I have the dearest little friend,  
 Who faithful is to me.  
 Each month she comes to southern  
 lands  
 With cheer and counsel free.

She travels from the far off North  
 Her secrets sweet to tell,  
 She brings with her, sweet hope and  
 faith  
 Which helps me to live well.

Sometimes I watch and wait for her  
 Till my patience all is gone;  
 But mother always says, "My dear,  
 You know she'll surely come."

Sometimes she surely puzzles me  
 With riddles hard to guess,  
 And I have never guessed one yet,  
 I'm dull, I must confess.

Now I will tell you something queer,  
 I keep my friend on file;  
 For have you guessed the reason yet?  
 It is my Juvenile.

Erma Swain  
 Phonex, Ariz.

Age 10,



MY SISTER  
 PHOTO BY REBECCA CAPELL  
 Age 13 Robin, Idaho

### Wasting Life

How many students or grown people, sit and idle time away, literally wasting time? Many pupils sit and dream away their time, for it really is theirs, if anyone's, thinking how tomorrow they will work that problem, or tomorrow that theme can be finished. "There is no tomorrow, but only today," is an excellent motto to go by.

Do you ever sit and dream what you will do and be when you grow up? How very famous you will be, how very rich, while here you are throwing that dream away when you have it in your grasp? Why not do your duty today instead of dreaming of the things you will do tomorrow? Do you know that at every tick of the clock your life is getting shorter and your dream farther away from you?

"Life's Chance" only comes once, yet many people cast it away as if it were worthless. It may be their eyes do not see it yet many people see and take it. Open your eyes, see if you are spending your life in idle dreams. See if you have cast aside "Life's Chance."

Age, 13, Edna Jones,  
 Box 101, Montpelier Idaho.

### Fairy Dreams

Sometimes when I am sleeping,  
 As sound, as sound can be,  
 There comes a lovely fairy queen,  
 With pretty dreams for me.

Dreams of far off fairy meadows,  
 A solid mist of rose and pearls,  
 Where really truly little fairies,  
 Play with boys and girls.

Wouldn't you like to dream them?  
 My fairy says you could,  
 If every day you'd try your best,  
 Just to be as good-as-good.

Age 16, Harold Eldridge  
 209 East 3rd South  
 Salt Lake City Utah.

# WHERE DO THEY LIVE?

BY WALTER WELLMAN



## Where do They Live?

Lines lead out from many of the letters in the names of the four children. Follow each line until it reaches a vacant square, and then print the same letter in that square. When you have filled all the vacant squares, you will have the name of the town in Utah where the four children live. Where is it?






















Prizes of books will be given to the first ten of those under seventeen who

correctly solve the above puzzle, and send us the best original drawing, or photograph, or the best article of not to exceed three hundred words, or poem of not to exceed twenty lines on any subject. Answers must be in by March 1, 1924, and all contributions are subject to the rules provided in "The Children's Budget Box." Address Puzzle Editor, *Juvenile Instructor*, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.



# The Runaway Doll

III














POP-CORN! Fresh pop-corn!" That was what Jimmy the little pop-corn was calling as he went through the cars with his . His mother had popped the  in a big  over a bright , and sprinkled  in some of it and made the rest into cakes with  and tied it up in dainty , and packed it in the  for him, with a white  at top and bottom. How good it looked! And yet the people did not buy it. Each one was busy reading his  or his , or looking out of the , and did not notice Jimmy. "Pop-corn! Fresh pop-corn!" he called, holding out his  to a little girl with blue  and curly  sitting in a seat all by herself. She did not turn her eyes to look at him, and  looked at her again, and, lo, it was not a little girl at all, but a beautiful big ! Her little mother had left her behind, and she was traveling all by herself with her little  and . She looked so lonely, and she smiled with her red  and held out her  so








sweetly to Jimmy, that he picked her up and carried her with him through the cars. Tucked away in her  he found a  with her name on it---Rose Ram-



bler. "Does any one know a little girl who has lost a  named Rose Rambler?" he asked, stopping at every . And all the people shook their heads and said, "No." But Rose smiled at them

with her red  and held out her  so sweetly that they could not help smiling back, and then they saw the  in Jimmy's . Everybody wanted pop-corn now. Everybody put down his  or his  and bought a . And before Jimmy knew it, his  was empty, and his pocket was full of  ! "Thank you, pretty Rose!" he said. "I shall

take you home to my little lame sister, and she will love you with all her  for being so good to me!" And into the empty pop-corn  he put the , and covered her up with one of the , and went off as happy as a  to his mother and his little lame sister at home.





# The FUNNY BONE

## Obvious

Freddie—Say, dad, why are there no marriages in heaven?

Henpecked—Because it's heaven.—Dallas News.

## Out of the Mouth of Babies

Mother—Johnny, what do you mean by feeding the baby with yeast?

Johnny—She's swallowed my nickle, and I'm trying to raise the dough!

"Yes, We——"

A young lady went into a music store and asked the clerk: "Do you know if you have any 'Yes, We Have No Bananas?'"

And the clerk replied: "Yes, I know we have no 'Yes, We Have No Bananas.'"

## Starting the Family Towel

Young Bobbie, descending from the bath to the parlor by short-line route—"Hey, ma; is it all right for me to start that clean towel you put in the bathroom?"—London Humorist.

## Mismatched

Mistress—So your matrimonial life was very unhappy. What was the trouble? December wedded to May?

Chole Johnson—Lan' sake, no, mam! It was Labor day wedded to de Day of Rest."—Woman's World.

## Question of Authority

The occupants of the parlor car of the Limited were startled by the abrupt entrance of two masked bandits.

"Trow up yer hands," commanded the bigger of the two. "We're gonna rob all the gents and kiss all the gals."

"No, partner," remonstrated the smaller one gallantly. "We'll rob the gents but we'll leave the ladies alone."

"Mind your own business, young fellow," snapped a female passenger of uncertain age. "The big man is robbing this train."

## Put Salt on Their Tails

Coca—"Have you read 'To a Field Mouse?'"

Cola—"No, how do you get 'em to listen?"

## Just Habit

"I took that pretty girl from the store home the other night and stole a kiss."

"What did she say?"

"Will that be all?"—Fun Book.

## A Little Grammar

Papa—Bobby, if you had a little more spunk you would stand better in your class. Now, do you know what spunk is?

Bobby—Yes, sir. It's the past participle of spank.—Rural Mechanics.

## A Near Winner

A certain school teacher had a great deal of trouble in making a boy understand his lesson and when he finally succeeded he drew a long breath and said, "Well, if it wasn't for me you'd be the biggest donkey in the state."

## Obedyed Traffic Rules

Mr. Bottomly (to tardy student)—Why are you late?

Tardy Student—Well, a sign down here—

"Well, what has a sign got to do with it?"

"The sign said: 'School Ahead: Go Slow.'"—The Continent.

## Insecticide

"Come on," said the first flea as he hopped from the brown bear's left fore-leg, "come over and join me at a short game of golf."

"Golf!" exclaimed the second flea, hastily taking a bite of hyena, "where in the realm of Barnum are we going to play golf?"

"Why," said the first flea, "over on the lynx, of course."—Baltimore Trolley Topics.

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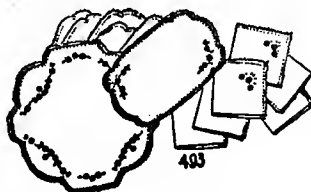
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